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RELIGIOUS EDUCATION

A Journal Devoted to the Development of
Character through the Family, the Church,
the School and Other Community Agencies

NOVEMBER, 1932



In This Issue

Church and School Co-operation in Citizenship Building G. W. Rosenlof
Character Education in Magazines for Parents Martha L. Fischer
Can an Educator Help to Combat Crime? Francis B. Sayre
Religious Experience in Relation to Religious Behavior David M. Trout

EDITORIAL COMMENT AND NEWS NOTES

BOOK REVIEWS

R. E. A. FORUM

Religious Education

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without official endorsement of any sort.

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A Challenge--An Investment

IN the meeting of the Board of Directors of the Religious Education Association November 1, the members of the Board, feeling that the work of the Association is more necessary now than at any time in our history, and that we must not allow our financial handicap to impede or perhaps annihilate us, voted to make personal sacrifices of both time and money to clear the Association of debt and raise the money necessary for its program. It was also voted that each member of the Board secure five new members for the Association within the next three weeks.

The Board of Directors voted, in addition, to urge the members of the Association to accept life membership in the Association at \$100, payable in one sum or at the rate of \$10 each year for ten years, in the belief that many of you will want to share at least to this extent in the strengthening of our work.

VOLUME XXVII
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RELIGIOUS EDUCATION

EDITORIAL COMMENT AND NEWS NOTES

The Church and Emergency Relief

APPROXIMATELY one-tenth of our people are dependent upon philanthropic or tax funds for their existence—five times as many as in normal times. Three-fourths of these people are a type quite different from that which is ordinarily associated with a condition of dependency. A few short years ago they were honest, industrious, ambitious and substantial citizens. Today they escape starvation only at the price of some part of their self-respect and confidence. Yesterday they gave the best they had to the making of a prosperous society; today that society not infrequently offers them famine rations and ramshackle tenements as reward for their years of conscientious labor. These are the men and women of whom we must be thinking when we speak of emergency relief,—these with their dependent old folks and their children and babies,—your neighbors and mine.

Two groups of social agencies are ministering to the needs of these unhappy fellow-citizens of ours. On the one hand,

the various organizations supported by voluntary contributions are working almost literally day and night to stem the tide of demoralization which is setting in all around us. Social workers, trained in the understanding of human difficulties and backed by years of scientific research into physical and mental pathology, are spending long weary hours trying to make one dollar do the work of two,—counseling, cajoling, encouraging, stimulating,—supplementing food and shelter with the sympathy which alone can hold together those last few shreds of self-respect and salvage character for the future service of the community. But their resources are all too meager. Scarcely a community exists in which emergency relief of this character is available to more than a fifth of those who need it.

On the other hand, our public officials confronted with the legal responsibility of caring for the other four-fifths, are, in most cities, making a sorry job of it. Lacking training in dealing with human problems, innocent of scientific knowl-

edge, entangled in red tape, obstructed by politicians, vilified by tax-payers and deserted by intelligent citizens, they too often fall back on the letter of obsolete laws and seek refuge behind arbitrary rules which not only starve the bodies but crucify the souls of those who look to them for life. This is emergency relief as it is today for the great majority of our hapless unemployed. Such a situation should make the conscience of the community cringe with shame.

You have asked me how the church should function in relation to this situation. I am not sure that I know. Although we hear little about it, we know that the churches are doing much direct relief work on their own account. Many people whose needs are not too great are saved by one church or another from the necessity of seeking the more impersonal aid of a relief agency. This is a good work and should go on as far as your limited resources will permit. If pursued with discretion such relief work in the churches is a valuable supplement to the larger work of public and private relief. But if I have rightly sensed your feelings, you are not wholly satisfied with it as an answer to the question which you have propounded to me.

If you *are* seeking a more challenging task, may you not find it in that situation which I sketched a moment ago? The church is presumably the institutional guardian of the community's conscience. That conscience is asleep. Confronted with a situation which involves the degradation of thousands of respectable men and women and the blighting of more thousands of young lives which should have developed into robust citizenship in a decade or two, the conscience of our community shows not a flicker of awareness. Here, it seems to me, is all the challenge you could desire. If you cannot awaken that conscience I do not know who can. But you have a greater task than mere awakening; you must also lead. In this day of complexities, undirected emotion quickly wastes itself in futility un-

less intelligently applied at the appropriate points in our social organization. I would suggest, therefore, that study groups be formed in each church to apply themselves to the study and discussion of this situation. Furthermore, I would suggest that representatives of these groups come together in a central discussion group to unify the experiences and the viewpoints developed in the individual church groups. To show how such a movement might fit into the picture I may cite the Relief Planning Committee recently organized by the Council of Social Agencies. This committee, composed entirely of laymen, is trying to do some co-operative thinking with the purpose of finding intelligent solutions of some of our relief problems on a community basis. One member of this committee was chosen from the Hartford Council of Churches. If there were throughout the churches of Greater Hartford an organization of groups such as I have suggested, the participation of this church representative in the work of our committee might become a tremendously vital and effective factor.

There is still another way, I believe, in which many churches might conceivably relate themselves helpfully to the problem. The organized relief work of a city the size of Hartford has at least one inherent defect of serious proportions. The seat of judgment is too far removed from the everyday life of the people. This centralization, which by the way has been going on for at least sixty years, has, to be sure, certain definite advantages,—notably the greater objectivity of the trained impersonal outsider as compared with more intimate neighbors and friends. But centralized relief administration has not the facilities for quick and accurate evaluation of character and needs which the emergency demands; nor has it the familiarity with local resources and the possibilities of self-help and mutual aid which a more localized administration could develop. I believe that an extensive decentralization of our relief administration both public and philanthropic is

almost imperative; and it seems to me that the churches could help in bringing this about. Since the relief organizations have neither the money nor the time to set up these local headquarters, would it not be possible for a church which is strategically situated to serve as a neighborhood relief center to take the initiative in organizing such a center? It could usually provide the necessary office space without additional expense. It could frequently furnish part of the time of a staff worker. And it could certainly recruit a group of volunteers who, if carefully selected and competently directed, would greatly augment the effective working forces of our relief administration. Such a unit would have to work in a definite affiliation with one or more of the organized relief agencies. The management and direction of the unit should be vested in a district supervisor or secretary who should be a regular staff member designated for the purpose by one of the relief agencies. While the development of such a plan would involve considerable detailed organizational work, there is no insurmountable obstacle to its achievement. There is no doubt in my mind that a development along these lines would substantially increase the effectiveness of our relief administration, and I know of nothing else which might do so much to restore to the word charity some measure of that connotation of beauty in human relationship which it once possessed.—*LeRoy A. Ramsdell*

* * *

The Years Ahead

NOW that the election is over leaders in character development, whether through the work of the home, the church, the school, or other significant agencies in our communities can well take a day or two off to survey the religious and moral education outlook for the years just ahead.

Should they do so, one of the first facts that will haunt them is that the industrial breakdown resulting in twelve mil-

lion or more unemployed has revealed that selfish gain as the chief motive for industry—and both owners and workers have followed this motive—is disruption not only of industry but of the social order itself. In the coming years religious and character education has the colossal task of helping a new moral and spiritual code to arise in industry. Some now claim the change may be wrought by this or that political issue. We in religious and moral education need to keep our heads now as never before, whatever the form of political life; we must burrow in with life-creating motives into the keel of our industrial scheme of things. No political system, whether it be capitalistic, socialistic, or communistic, will work unless the motives of the people be spiritual. The welfare of all must replace selfish gain.

The terrible tax situation, accompanied by the necessity for twelve to twenty times the funds for relief, reveals the spiritual and moral weakness of much of our organized government. With the very existence of public education threatened and the terrible curtailment of the morale-strengthening agencies of every nature, we are at last led to see the sins in government practice. If we can follow up now and give the data clearly revealing the appalling amount of racketeering practiced in many public offices and the sheer waste of duplication of offices, we can again do a real spiritual service for our day. The use of government for the total well-being is not easy. It requires far-flung planning of our educational procedures. But the call to the forces of righteousness is imperative. If we cannot get our forces of religious and moral education to work together to answer this need in our life, we are unworthy even of the curtailed support we are receiving.

And another task is upon us. The alcohol question has been a difficult social question throughout history. It is one of our major spiritual and moral issues for this generation. We cannot dodge it

even if we would. In regard to this issue we in religious and moral education need first thoroughly to repent of our bungling and muddle-headedness. Why we should ever have let up in our education regarding the spiritual and moral effects of alcohol is a mystery. But let up we did. We foolishly spent our energies on enforcement, coercion, in the very period when creative education was supposed to be coming into its own. Now that the law unsupported by education has broken down we have a wild scramble for modification or repeal. But will this settle the question? It will not be settled finally for many years, perhaps generations. But it must be settled on the basis of facts and there are facts which education must keep before the citizens. There are biological, physiological, sociological facts about alcohol. No matter what the present political turn is about prohibition, it is plain that religious and moral education has a job here of setting this nation right about alcohol. This task will require the keenest intelligence, the most astute educational strategy ever practiced by our various moral forces. Co-operation of a new variety will be one of the essentials once we see the job.

Whether conservative or liberal, it is about time we all realize that things of the spirit have suffered a prairie fire. The moral base of the people is shaken, uncertain, baffled. It is about time that we all, conservative and liberal, Catholic, Jewish, Protestant, unite in working for the spiritual development of our common life. In doing so questions like the above will undoubtedly attract our attention. The redistribution of both the returns of labor and the leisure given us by the machine, involving our ways of thinking of one another as persons is upon us.—

J. M. Artman

* * *

American Education Week

THE observance throughout the United States from November 7 to 13 of American Education Week might

well issue in a re-appraisal of the school as a moral and spiritual force. The leaders in our public schools have centered their attention for years on character education. Universities and colleges are restudying themselves in the light of the quality of citizens they turn out. Leaders in religious and moral education will look to the schools even more in the future than in the past. In 1890 only one in twenty-five went to high school as against one in two now; one in thirty-three to college, while one in six go now.

It is evident that the schools will play an increasingly larger part in the developing of our standards of citizenship. The question of the schools as developers of citizenship is keenly analyzed by Dr. George A. Coe in his *Educating for Citizenship* which has just come off the press. Next month we will carry several articles discussing Doctor Coe's treatment of this question.

* * *

Conference on the City and the Church in the Present Crisis

A CONFERENCE on "The City and the Church in the Present Crisis," is to be held in Chicago Temple, Chicago, Illinois, November 29 to December 2, 1932. This conference is a part of the general Five Year Program of the Home Missions Council and the Council of Women for Home Missions. The Chicago Federation of Churches and the Federal Council of the Churches of Christ in America are actively co-operating in this meeting. Delegates, made up of denominational officials, home mission executives, city mission workers, city pastors, representatives of city federations of churches, and others interested in the problems confronting the church in the modern city, are expected from all parts of the United States and Canada.

The occasion for this conference is found in the present crisis that faces the church in our big cities, and the acuteness of the situation arising out of the depression. The purpose of the conference is four-fold:

- (1) To see together the church's task in the city.
- (2) To plan together a common strategy for the city church.
- (3) To devise together better co-operative methods and programs of city church work.
- (4) To speak together to the church at large of the needs of the church in the city.

Among the speakers who will present the general themes of the conference are: Bishop Ernest Lynn Waldorf, Honorable Allen D. Albert, Miss Jane Addams, Dr. Charles W. Gilkey, Bishop Francis J. McConnell, Prof. Arthur E. Holt, Prof. Samuel C. Kincheloe, Prof. James Mullenbach, Prof. Herbert N. Shenton, Dr. Paul H. Douglass, Hon. Frank J. Loesch, Dr. Douglas Horton, Dr. John McDowell, and Dr. Charles H. Sears.

The official program may be obtained by writing the Home Missions Council, 105 East 22nd Street, New York City.

* * *

Race Relations Sunday Announced

THE Commission on Race Relations of the Federal Council of Churches, 105 East 22nd Street, announces that the eleventh annual observance of Race Relations Sunday will be on February 12, 1933, Lincoln's Birthday.

A suggested program for church services has been prepared by Dr. Ernest F. Tittle of Evanston, Illinois, and a unique program for the Church School has been prepared by Dr. P. R. Hayward of the International Council of Religious Education. A Church Women's program prepared by Mrs. Orrin R. Judd, President of the Council of Women for Home Missions, suggests steps for "Adventuring in Friendliness."

These suggestions and plans for the observance of the Day are now ready for distribution. This year ten denominational boards and agencies have co-operated in preparing the suggestions and plans and have promised their participation in making this observance one of the great events of the year. Arrangements

are planned for the use of local and national radio hook-ups on a wider scale than last year.

* * *

Spinoza Tercentenary

THIS year marks the tercentenary of the birth of Baruch Spinoza, one of the greatest thinkers of the modern world. Chicago will honor his memory through cultural programs instituted for that purpose by a committee that has been formed and which includes some of the most prominent educators and cultural leaders of the Middle West.

It is the object of this committee to bring the life and thoughts of Spinoza before the general community in a simple, clear, accurate, and inspiring fashion, and through this means to stimulate popular interest in philosophy.

It is planned to collect rare Spinoza manuscripts, books, lithographs, statuary, and other items of interest with the end in view of urging upon the authorities of the World's Fair to set aside a corner in one of the appropriate buildings to be known as a Spinoza section. The committee also plans through its representatives to arrange with churches of all denominations to set aside the Sunday of the week of November 24 as the day upon which to emphasize the Spinoza celebration in sermon, in their published bulletins, and before their classes.

* * *

Dean Mathews and Director Stagg To Retire

TWO of the University of Chicago's most distinguished and widely known faculty members, Dr. Shailer Mathews, professor in the Divinity School since 1894 and Dean since 1908, and Amos Alonzo Stagg, director of athletics since the University opened its doors in 1892, will retire at the close of the present academic year, next July 1st.

Announcement of the retirement of Dr. Mathews and Director Stagg was made following the October meeting of

*An article on Spinoza appears in this issue.

the Board of Trustees of the University. At the same, announcement was made of the appointment of Thomas N. Metcalf, director of the department of physical education at Iowa State College, Ames, Iowa, to succeed Mr. Stagg.

No successor to Dean Mathews has yet been named.

Dean Mathews will become professor-emeritus, but Director Stagg will continue, for a period of at least one year following his retirement from his present position, to do special work under the direction of the President. Mr. Stagg will become Chairman of the new Committee on Intercollegiate Relations, and in that capacity will be the University's official representative on intercollegiate bodies

dealing with athletics. With this post, he may also combine that of Director of Student Relations for the Committee on Development of the Board of Trustees, in which capacity he would do considerable speaking before alumni organizations.

* * *

Reprints of Mrs. Fahs' Article Available

OUR READERS will be glad to know that reprints of the article, "Should Peggy and Peter Pray?" by Mrs. Sophia Lyon Fahs, which appeared in the September issue of *Religious Education*, are now available at fifteen cents each. Write the Religious Education Association, 59 East Van Buren Street, Chicago, for as many copies as you need.

* * *



CHURCH AND SCHOOL CO-OPERATION IN CITIZENSHIP BUILDING

G. W. ROSENLOF

THERE should be an entire agreement on the part of the leaders in education and religion with the editorial statement of Dr. O. D. Foster, Associate Editor of *Religious Education*, which appeared in the June, 1931, issue of that periodical: "The church and school—both as educational and character building institutions—must undertake their sacred task *together* most seriously." It is doubtful whether there has ever been any considerable hesitancy upon the part of thinking men and women to accept this as a fundamental principle. Accepting it as a principle, however, is very different from accepting it in fact. The great difficulty that has always stood in the way is the apparent lack of knowledge and an accompanying unwillingness to take a forward step. Fear has too long ruled the heart. It is not a question of "why" so much as it has been a question of "what" and "how." We have not, seemingly, been able to develop a program of co-operative citizenship training upon which we could all unite. At any rate, such a program has not been developed.

II.

A very considerable amount of writing dealing with this problem has appeared both in the form of books and articles in leading periodicals. Doctor Tuttle¹ reveals very clearly what seem to be the four types of adjustment which, if made, would conserve all that it is possible to conserve of religious value within the schools and, at the same time, provide more adequate religious instruction without the schools.

His conclusion to the whole matter is that effective co-operation is only in its beginning and is taking expression in a form so new as to be difficult of analysis.

A second book by Dr. George H. Betts² representing a study of the statements of some three hundred leading Protestant churchmen, reveals the estimate of these men of "the effectiveness of the Christian religion as it is interpreted in present-day teaching and preaching to influence con-

1. Harold S. Tuttle, *Character Education by Church and State* (New York: The Abingdon Press, 1932).

2. George H. Betts, *The Character Outcome of Present Day Religion*, (New York: The Abingdon Press).

duct and character." While the author himself makes no attempt to measure or pass upon the effectiveness of current teaching and preaching, he has, none the less, pointed out what seems to be the prevailing opinion of the church itself as represented by its leadership.

Two questions were asked: One having to do with the effectiveness of teaching and preaching by church leaders in building a better type of citizenship, and the other attempting to reveal the underlying causes of the failures existing in these activities of teaching and preaching in providing a "carry-over" into ethical character results.

His conclusions very clearly give emphasis to the oft reiterated contention that religion has most assuredly within itself "adequate moral dynamic" but has in its present presentation from the pulpit and in the Bible school classroom failed to provide for this carry-over.

There is also that most challenging discussion by the Reverend Henry H. Dennison, Pastor of the First Congregational Church of Amboy, Illinois, which appeared in *Religious Education* for November of 1931 under the caption "Does Character Education Require the Church?" Reverend Dennison points out very clearly that public school educators have rarely thought out with any completeness the nature of religion or its place in the process of character education. It is his belief, however, that in many cases the school is now doing more and better character education than is the church and that the church should welcome what the school is doing or may do, and dovetail its program into that of the public school, taking advantage of what has already been done, adding what is necessary, and binding all into a unity by its philosophy of life with the hope that its own work as a character-building agency will be made doubly effective "even if less spectacular" than is the case today.

III

Stimulated by these points of view and

by the growing interest manifested by some of the outstanding religious leaders in Nebraska, the author of this article was himself challenged to do a bit of investigating with a view to discovering "more light." A series of three questions was formulated and submitted to some two hundred schoolmen in Nebraska, these representing the chief administrative officers in as many Nebraska public schools, with a view to getting from them some expression as to what was being done, what difficulties were being encountered, and what might be done to bring about a more effective, co-operative program in the church and the school in this important problem of character building. The responses received and the knowledge gained from our study of these replies were of such a nature as to merit very careful study and consideration. We turn to this investigation:

To what extent has the leadership of the churches or religious organizations been utilized in assisting your school in its program of character building?

Sixty replies, or approximately 30 per cent of the whole number, stated very specifically that there had been and were no definite efforts being made to bring about any co-operation between the churches in the communities and the public schools themselves. In addition to these there were sixty-five replies, or slightly more than 30 per cent, indicating specifically that whatever co-operation there was had been very small. Thirty replies, or 16½ per cent of the number, coming from very small to fairly large schools, showed that the co-operation between the schools and the churches had been most commendable. Slightly less than thirty (twenty-seven, to be exact), or about one-sixth of those replying, either made no comment or by their replies indicated that co-operation was difficult, impossible, or of very little value. In but two or three instances was it evident that the school people did not care to avail themselves of the aid and assistance of the church leadership.

Just what has been the nature of the service rendered by the church and its leadership in co-operating with the schools in the building of a character education program?

Foremost in rank of frequency were the many replies setting forth the services rendered by pastors and ministers, local and visiting, in speaking at general convocations and assemblies of the student bodies, both elementary and secondary. The frequency of these meetings at which religious leaders spoke was not uniformly the same. In fact, they ranged from one or two a year to one a week, at least. Seventy-four superintendents, or more than 40 per cent of the total number, reported convocations and assemblies where local ministers were used, and nine others reported that they sought frequently to avail themselves of the services of visiting ministers, missionaries, and other religious leaders.

Next in importance seemed to be the willingness of the churches to furnish a leadership through the ministers of the community in sponsoring the Boy Scouts and Hi-Y units. Twenty-three superintendents reported that the church was furnishing leadership for Boy Scout programs and sixteen reported leadership of the ministers in sponsoring and organizing Hi-Y clubs in the high schools. To a lesser extent the church was assisting the schools with the Girl Reserve clubs. Nine replies indicating such co-operation were noted.

Schoolmen referred quite frequently to the fact that the Sunday school organizations and young people's societies of various sorts had proven to be effective aids. With but a very small number of exceptions, however, these were not in any degree actually working out a co-operative and co-ordinated program with the schools. On the contrary, each such unit of organization within the church had its own program of activities. Less than twenty superintendents specifically referred to the Sunday school as an agency effectively supplementing the school's pro-

gram. A few more than this group, twenty-one to be exact, cited the young people's societies as valuable agencies.

A considerable number of more or less miscellaneous suggestions were listed by superintendents as instances of where the church had co-operated with or supplemented the program of the schools. For example:

- (1) Education Week—Pastors and religious lay leaders invited to speak.
- (2) Vocational Education—Ministers talk to classes on Vocations.
- (3) Essay Contests—Temperance in particular, sponsored by the church and the W. C. T. U.
- (4) Church Night Programs—Arranged specifically to interest high school students.
- (5) Church Orchestras—Composed largely of grade and high school pupils who play from time to time in the various church programs.
- (6) Gospel Team—An organization of high school students trained to go out and assist with religious services in non-church communities.
- (7) Special church programs and social gatherings intended primarily for school students.
- (8) Father and Son, Mother and Daughter banquets.
- (9) Choir Membership—Glee Club and Chorus.
- (10) Daily Vacation Bible School.
- (11) Week-Day Religious Instruction.
- (12) Planned Bible Reading Series.

What are we to conclude? It is not difficult to see that apart from the talks and addresses given by the pastors upon the occasion of school convocations and assemblies, and the personal help and assistance of pastors and other church leaders in organizing and sponsoring Boy Scout, Hi-Y and Girl Reserve organizations, there seem to be altogether too few instances anywhere of definite, co-ordinated or co-operative endeavors on the part of the church and the school in setting up specific, carefully planned and or-

ganized programs of activities or curricular offerings having as their major objective the building of character or upright citizenship. Convocations and assemblies are hardly to be thought of as co-operatively planned programs. They represent merely an attempt on the part of the schools to do something that has become a more or less traditional custom in the community. They do not, in many cases, represent a planned program. There is no relative sequence of subjects considered. Neither are the convocations in anywise related to the other activities, curricular or otherwise, that have a bearing upon character building. There is no integration so far as the vast majority of the reports are concerned. These two major organizations of society have gone more or less their own way, unsupported by each other so far as any unique, carefully planned character education activities are concerned.

In the second place, the evidences demonstrate that the church is not taken seriously enough by the schoolmasters when it comes to her claims as a character building agency. It is all too frequently mentioned that creedal differences, dogmatism, and denominationalism have seriously interfered with the desires of schools to utilize more generally the various agencies of the church in their character building program.

Too many school people have felt that the religious education program of the church did not or does not vitally affect nor have a bearing upon life's present-day responsibilities; that the workers in the Bible schools and young people's organizations are without adequate knowledge and training properly to organize their instructional materials and present them in a way to invigorate and encourage the formation of ideals, attitudes, and habits with respect to desirable citizenship and conduct in an exceedingly complex industrial era.

We must not conclude from this, however, that our school people are themselves irreligious. There may be some

significance in Doctor Gottschall's remarks bearing the title "What Price Religion" which appeared in the May, 1930, issue of *Religious Education*, in which he pointed out that religious observances did not play a very important part in the meetings of the Department of Superintendence of the National Education Association at Atlantic City in February of 1930. We must insist, however, that this fact is not in any wise a necessary reflection upon the religious life of the rank and file of the men and women in the educational profession. No one can gainsay the fact that these leaders are men and women of religious conviction and religious idealism. The whole trouble inheres in the fact that they have, in too many cases, failed to grasp fully enough the significance of a co-operative and co-ordinated endeavor on the part of the churches and the schools in building character and doing so with an understanding of the common objectives to be attained and the joint as well as separate functions of the schools and the church in the attainment of these objectives.

III.

The second question asked of these school executives was: Have the activities of the church been in any wise a deterrent influence?

This inquiry was intended primarily to discover, if possible, the extent to which school executives looked upon the church as a satisfactory co-operating agency in the school's program.

From the responses of 182 school superintendents the answer was overwhelmingly "No." That is to say, 153, or about 85 per cent of those replying, said unreservedly that the church was not to be considered as having exerted a deterrent influence. Only 13, or 7 per cent of the number, were unqualifiedly of the opinion that the church had exerted a deterrent influence. Of greatest significance is the fact that not one would go so far as to insist that this influence was something that inhered in religion, *per se*. In

the main, the deterrent influences suggested were altogether of a remedial nature—that is, they were capable of being eliminated. Three who answered in the negative and qualified their statements, as well as eight who replied with a qualified affirmative, were without exception persons who looked upon the situation as being remedial, temporary or peculiarly local. But three persons were silent on the matter and only one chose to be neutral.

Among the replies made by the school executives to this question were the following:

Rivalry between sects has undermined confidence. Wholesale accusations have caused some antagonism. High emotional tactics of some revivals are harmful. Extremist views bring discredit on others. Youngsters have difficulty separating essentials from non-essentials and sometimes reject all.

* * *

As a general rule the answer is "No." We have some very small religious minorities who have points of view so widely different from that of the great majority that occasionally the situation becomes embarrassing. The excessive indoctrination found in some religious groups sometimes presents a problem, for example, church opposition to physical education activities and operettas.

* * *

The activities of the churches have not in any way had a deterrent influence upon character building programs in the schools. I really believe that there is a relationship between the activities of the church and the school and I try to foster such relationships by the hiring of Christian teachers. In hiring these teachers we explain thoroughly what we want and do not re-elect those who are not in sympathy with our program.

* * *

Failure to combine on a program hurts the cause. Scraps within churches affect young folks adversely. Most rural and small town churches are interested in Heaven and Hell and not character. Their system of religious training is often diametrically opposed to the character building programs of the school.

* * *

One church has unduly criticized the actions of some boys so as to drive them away from forces which might help them. Too often it is "the Good Boy" who attends church functions and the boy who really needs help is not reached by the church but rather his attendance is discouraged.

* * *

In so far as I have been able to observe the

church of this community has not in any way been a deterrent influence. In fact, it is a most vital factor in the development of this community with particular reference to ethical standards.

* * *

The school builds character, while the church is afraid to. They fear one of the other churches will get the attendance.

It would appear that jealousy, denominationalism, narrow sectarianism, misunderstanding, and personal antagonism are chiefly responsible for any deterrent influences that have prevented a wholesome and worth while co-operation of church and school. The author should add, in all fairness, that these are not the only factors. It is our belief that a lack of knowledge of how to proceed and what to do is an equally important deterrence.

Our review of the material before us, as submitted by these people, leads to the conclusion that there is everywhere among the school people a belief that a co-operative, co-ordinated and integrated program for building a better citizenship is altogether possible. Because the opportunity exists, it becomes impellingly essential, it would seem, if not mandatory that the church and the school work out together their salvation as character building agencies.

IV.

Finally, there was submitted to the schoolmen an opportunity to express themselves as to the constructive proposals each would make. The proposition read as follows: State specifically what you think are some of the definite proposals which might be made to religious leaders in our churches which, if adopted and put into practice, might more effectively aid you and your teachers in providing a better program of character education.

With the exception of a very small number of persons who suggested anything like a co-operative program, the suggestions made were extremely variant and ranged from suggestions as to programs for the church and its several subsidiary organizations, modernized sermons, federated churches, practical pro-

grams in which youth, themselves, took part, closer supervision of various social activities of the church, the elimination of sham, and the squaring of deeds with words, to the setting up of non-church activities, the securing of better trained, experienced, and competent leaders and teachers to assume responsibility, the setting up of week-day religious and daily vacation Bible school activities and the sponsoring by the church of the various types of youth-clubs now so well known to most persons.

Chief among the suggestions most frequently mentioned were the modernizing and the making more attractive of our church programs; provisions for utilizing the young people, themselves, in organizing and actually carrying on the various activities of the church and all its many inherent organizations; a more intensive study of the life and interests of our youth; and the creation and utilization of a more competent body of adequately trained men and women as leaders.

It was interesting to note that with the exception of a bare half-dozen individuals there was no evidence that the schools were wanting in any wise to bring the church into the schools. There was not a single instance of a desire to introduce anything into our program in the public schools that was suggestive of denominationalism or sectarian teaching of whatever sort or name.

On the other hand, a very significant number, 80 per cent at least, gave evidence of their very real belief in the essentiality of religion in any complete program of character education. Two urged a non-sectarian teaching of the Bible in the schools and five others advocated the setting up of a program of week-day religious education. Not less than six persons suggested the necessity of providing a definitely planned, co-operative program.

May we call attention to some of the more significant replies made in answer to this question:

I believe the churches should provide a religious course of study to be administered by the preachers themselves and under direct supervision of the school. These classes should be held for at least two hours per week and in the churches of the community.

* * *

A greater emphasis on character and less on the specific creed of the church. Less denominationalism and more teaching of the example of Jesus. The church should emphasize the belief in God, and can do this better than the school. Personally, until the denominations can demonstrate that they can work in harmony among themselves, it will not be wise for education to form any hard and fast ties with the churches. Each has an effective field of work.

* * *

Some plan of church consolidation whereby the church leaders would be able to put in operation a worth while activity program fitted to serve the needs of the present day youth. Present organization of churches does not allow such a program due to lack of funds and leadership. I do not know that the time is ripe for such a move but it must come if the church is to serve youth as it should.

* * *

Churches in any community could co-operate better if they knew what the schools were trying to do. For that reason, I would suggest that the church leaders who have charge of the work with the children confer with the school authorities and that the work of the two organizations be made to function together. In this way a double emphasis and a definite viewpoint could get better results.

* * *

Secure better teachers and leaders for church work. The church schools can never influence school pupils much with untrained and lightweight personalities. Teach and make definite applications of the Gospel message to present day situations and get away from memorizing facts and histories of individuals in Bible history.

* * *

Churches should organize a religious training course that could be offered in the school in the extra-curricular or float period, made elective to senior high school students and probably taught by one of the ministers selected by the ministerial union or alliance. This course would place religion on a par with other sciences in the eyes of high school people and doubtless cause many to do some serious thinking who probably are not now thinking along these lines. Such a course, in my opinion, would serve a large number of students as active participants.

* * *

First, I would say that the religious leaders of the community and the superintendent of schools should get together and plan the work with respect to the needs of the community. Since the religious leaders have almost con-

tinued opportunity to talk to the fathers and mothers, they might stress at times, from the pulpit, the things that are vital in that community. The religious leaders should be guided in this respect by the needs as suggested by the head of the schools. The point here is that if the parents, the churches and the schools each stress the same ideals they are more likely to take root.

These are points of view with a challenge and do represent some careful, conscientious thinking on the part of the school people. What is more, they harmonize with the points of view of our outstanding writers and thinkers in the field of religious education, *per se*, as reviewed in the earlier paragraphs of this article.

V.

In view of these investigations and reports, we would like to set down what seem to be some of the logical as well as reasonable suggestions as to some first steps to be taken in setting up a co-operative program of character building in which the church and the school may have an equally important part.

We suggest, first of all, a period of introspection to the end that each one may know the strength and the weakness of his own individual church organization and come into a knowledge of the true and proper evaluation of every activity and every belief of the church in its entire organization in so far as these may affect the life and conduct of the youth it seeks to reach and influence. This will be no simple task.

We suggest, in the next place, that we study most assiduously the fundamental physical, mental, social, and spiritual needs of the youth of our various communities and, having come into a knowledge of these needs, seek to find already existent or create, if necessary, those organizations and those effective influences within the church that will definitely minister to the welfare of the youth and the youth's ideals, attitudes, and habits of thought and conduct. That this will be an easy task, none will admit.

We suggest, in the third place, that we seek to know and understand what is the

function of the home, the school, and the community in general in the whole task of character building. We must as spiritual leaders discover those responsibilities which each of these institutions can most effectively assume and in assuming most certainly carry through to a satisfactory end. We must likewise discover those things which these institutions cannot satisfactorily be responsible for and then seek to adapt our own program as a church to the satisfying of these shortcomings.

We suggest that we become, in a very real sense, students of present-day world conditions; that we become informed individuals with respect to the many significant problems which this modern industrial age has created and that we study them to the end that we may clearly discover their impact upon society and society's established institutions. If we are adequately to meet our responsibility and our opportunity to contribute to the solution of the problem of citizenship building, we must, together with parents, school officials and public statesmen, incessantly seek to understand the political, economic, social, intellectual, and spiritual problems now coming into the consciousness of our youth and requiring of them their reactions of acceptance or rejection. We must as spiritual leaders stand in company with these other leaders and contribute of our influence that right choices as to conduct and citizenship may prevail.

We suggest, finally, that the school executives and teachers, the leaders in religious affairs and representative citizens of each community shall come together in a small but highly select group, organize themselves as a body, with the proper officers and committees, having for their purpose as members of this body the creation of a specific program of character building activities, the allocation of specific and peculiar functions and responsibilities to each and the proper co-ordination and integration of these functions among the several agencies represented—

the church, the home, the school and the community in general.

The program will be determined upon the basis of the recognized needs of the community. The several units or subdivisions of the program will be accepted on the one hand as a common responsibility but, on the other hand, will be accepted as an individual responsibility in the degree to which either the church or the school can in a unique way make its especial contribution.

Each of the institutions suggested will be fully cognizant of the common program and to that end will strive to accommodate its own activities and undertakings to those of the other. There will thus be no occasion for misunderstanding; there will be no opportunity for conflict in standards or objectives; and there will be no occasion for the negating of the work and responsibility of one institution by another.

Doctor May recently stated that one of the favorite indoor sports of convention speakers is to pick out some institu-

tion or agency and place on its shoulders the entire responsibility for the moral welfare of the nation. He cited the fact that Doctor Suzzalo, one of America's outstanding educators, at one time held that the entire responsibility for character education rested elsewhere than on the schools and virtually absolved the school of both guilt and honor. Certainly, there is no one who has given any considerable thought to the problem who can say that we should place the responsibility on any single institution. It is not, after all, so much a matter where the responsibility rests as it is a matter of discovering the extent to which each institution may contribute to the task and then having cleared the tracks of all debris, call the participants into the line of battle, give them their instructions, help and advise in the hour of difficulty and error and cheer them on to certain victory in their co-operative endeavors to achieve an environment in which the youth will ever find it easier to do the right than to do the wrong.

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CHARACTER EDUCATION IN MAGAZINES FOR PARENTS

MARTHA L. FISCHER

THE changing character of the home is a matter of experience even to those who belong to the younger generation. Within the memory of most adults activities under direct control of parents have shrunk enormously. The school nurse and doctor and the health clinic have replaced mother and family physician in caring for the health of the child. Even very young children who used to be under the exclusive direction of mother or older sister are cared for during varying proportions of their waking hours in nursery schools and kindergartens.

School classes and teams, boys' and girls' clubs, movies, and other forms of commercialized amusements vie for the play time of children, which in the past was usually spent—under the supervision of parents—in playing ball on the corner lot or playing parlor games in someone's home.

As a consequence of this paring down of the functions of the home, parents, it became clear, were able to exert less and less control over the conduct of their children. Partly in response to this sit-

uation there have sprung up in recent years countless schemes for the character education of the young—Scout organizations, playground movements, plans for character education through the schools.

Although this changed condition of the home is generally accepted as something which has come to stay, no one who is intelligent would be willing to concede that these functions we have mentioned—the supervision of the health, play, education, and character development of children, can be delegated wholly to agencies outside the home. So long as the home exists at all it must have some share in these functions. To help parents to co-operate with the various agencies concerned with the well being of their children and to assist them in playing their own part in the nurture of their children wisely and well, a new movement called the parent education movement has arisen. Through classes, conferences, clubs, and many types of literature it aims to give parents a better understanding of child psychology and training.

To what extent is this parent education

movement concerned with character education? What help are interested parents receiving today from competent sources to enable them better to co-operate with character-forming agencies such as the church, school, leisure time organizations? What assistance is being given them toward the solution of conduct problems in their own dealings with their children? Are they receiving sound and practical direction toward building high character in their young?

In order partially to answer these questions an investigation has been made of three magazines for parents: *Child Welfare*, *Parents*, and *Child Study*. Each of these magazines has a far greater significance than figures as to its circulation alone would indicate.

Child Welfare, as the official magazine of the National Congress of Parents and Teachers, is used by countless parent teacher organizations throughout the country. *Child Study*, as the organ of the Child Study Association, is indicative of the theories, ideals, and methods of leaders in the field of child study and parent education. In our day the written word plays a far greater part in determining parental practice with children than it did in the past. Articles in such a magazine as *Parents*, which is published with the official co-operation of Teachers' College, Columbia University, University of Minnesota, State University of Iowa, and Yale University, are consulted by progressive parents and cited to their friends. When problems of children's conduct are raised in conversation—which today is frequently—as often as not the reply is "*Parents* says" or "so and so (the author of a book or article) says."

In examining the 1931 issues of these three periodicals for parents my purpose is to make both a quantitative and qualita-

tive analysis. In the first place I have raised the question, what proportion of material in these issues deals with character education? In designating certain articles as character education articles I have tried to be guided by the viewpoint of an interested parent and have questioned in each case "Does this article answer the parent's questions concerning the ethical bearing of a child's conduct and life trends? Is it primarily concerned with such behavior problems as laziness, untruthfulness, disobedience or other a-social conduct? Does it deal with theories of character or of religious development? Is it concerned with character-forming agencies such as the church school or Scout organizations?"

Obviously some articles on health, mental development, or school activities may deal incidentally with problems of character and conduct. Such articles which contain one or more paragraphs pertinent to character education have been included under a second classification (II). Admission into this second classification has been very liberal, a brief paragraph relating to a behavior problem being considered sufficient to place the article under this heading.

The most accurate method of indicating the relative amounts of material on the subject of character, particularly for purposes of comparison between one periodical and another, would be number of words. There is no small difficulty however, in deciding just which words bear on this subject. The general trend of an article may relate to character, but introductory or incidental paragraphs may have little value in this respect. Should such explanatory, anecdotal paragraphs be included under the heading of character education material? Because of the difficulty of answering this question satis-

What help are interested parents receiving today from competent sources to enable them better to co-operate with character-forming agencies . . . ? What assistance is being given them toward the solution of conduct problems in their own dealing with their children?

factorily as well as because of the immense amount of time involved in estimating number of words in periodicals whose material is so broken into by illustrations, advertisements, headings, it seemed better to make the quantitative comparison on the basis of number of articles. Difference in length of articles was allowed for by distinguishing between major articles and minor articles. Articles which covered more than a full page (exclusive of illustrations, etc.,) were called major articles, while those which consumed less than a page were designated minor articles.

The quantitative reports for the three periodicals for 1931 follows:

CHILD WELFARE

Total Number of Articles		Class I		Class II	
Major	Minor	Major	Minor	Major	Minor
128		66	5	12½	1

Class I

Articles primarily concerned with character and conduct:

Major	Minor
31	10

Class II

Articles incidentally concerned with character and conduct:

Major	Minor
44	12

In addition to the various articles there are three regular departments in this periodical which should be mentioned—Mrs. Cope's Question Box in which specific problems raised by individual parents are answered briefly; the book review department and the motion picture reviews. A quick check-up of the question box department reveals the fact that 15 out of 36 problems relate to character and conduct—as might be expected. Of the 41 books reviewed 10 have definite bearing on questions of character.

Motion pictures are reviewed in brief paragraphs followed by a judgment of the worth of the picture, from the standpoint of enjoyment, as well as of beneficial or harmful effect, for adults, young

people from 14 to 18 and children under 14. Adjectives such as "refreshing," "entertaining," "wholesome," "good," "pleasing," "un-wholesome," "doubtful," "bad," "very bad," "risque," "sophisticated," etc., are used to convey the judgment with regard to the pictures. The year's issues of *Child Welfare* also contain six stories and one play for children, all of which are obviously intended to be used for their character building value.

CHILD STUDY

Total	Class I		Class II		
Major	Minor	Major	Minor	Major	Minor
66	5	12½	1	24½	0

Child Study has a department similar to that of *Child Welfare* in which questions are raised and answered in brief paragraphs, with this difference—that the questions in this department in *Child Study* are not, as are those in *Child Welfare*, necessarily actual case problems but quite as often general questions which a parent might raise in connection with reading the articles in any given issue of the magazine. Of 91 questions 33 related to character and conduct. Of 12 book reviews 2 referred to books directly concerned with the formation of character. It should be noted that other books on this subject are referred to in the course of various articles. This periodical also features brief reviews of current magazine articles relating to child study; 21 of 100 of these reviews referred to articles on questions of character and conduct.

PARENTS

Total	Class I		Class II		
Major	Minor	Major	Minor	Major	Minor
120	19	27	7	33	5

In the department "Parental Problems" which contains parents' own solutions of problem cases, 25 of the 71 problems raised were definitely behavior problems or problems relating to character. In "Pointers for Parents," another department containing practical suggestions submitted by parents, the proportion of items relating to our particular interest was 11

in 60. Of the books reviewed 24 in 108 were of interest for character education. *Parents* also has a department "Good and Bad Movies" which, like the similar department in *Child Welfare* contains brief paragraph reviews of various pictures. Judgment of the value of each picture for adults, youth (15-20 yrs.), children (10-15 yrs.) are expressed by such adjectives as "interesting," "amusing," "exciting," "recommended," "matter of taste," "mediocre," "doubtful," "unwholesome," "not recommended," etc.

More significant than the amount of material of interest for character education is the quality of that material. Periodicals might devote pages on end to articles on the subject of character, but if these are of the old-fashioned sermonizing type their actual value for the purpose of character building would be almost nil.

Methods used and theories implied or expressed in plans of character education may be conveniently classified under the following variety of headings based on lecture notes in a class on Character Education by Dr. Hugh Hartshorne, Yale University.

Discipline. The spare-the-rod-spoil-the-child method. Insistence on arbitrary rules. Punishing behavior which deviates from adult standards and folkways, rewarding behavior pleasing to adults. A method which does not attempt to develop purposeful behavior in the child but only to train the child as one would train an animal.

Ceremony. The celebration of desirable conduct in a symbolic or dramatic manner. The ceremonial dance of primitive peoples, modern dramatic plays and representations of various sorts come under this heading.

Story and Song. The use of stories or songs which are intended, directly or indirectly, to stress desirable behavior.

Exhortation. The name of this method is self-explanatory. It is the attempt to secure proper behavior through persuasion, argument, cajolery.

Play. The use of games, sports, music, art, as means of character development.

Counseling and Mental Hygiene. Counseling: the intimate give and take between two minds such as might occur under favorable circumstances between a minister and his parishioner, between teacher and pupil, father and son. Mental Hygiene: the direction of the child's behavior according to scientific psychological principles. The method used and recommended by child guidance and mental hygiene clinics.

Discussion. The discussion of problem situations and ethical principles, a discussion in which the young are allowed to participate freely and on a basis of equality with adults.

Practice. The setting up of an ideal or virtue which the pupil is encouraged to practice in various concrete situations.

Participation. Sharing by the child with other children or with adults in some constructive achievement or service.

Theories of character might be summarized under the following general classifications based on the lecture notes already referred to:

Trait Theories. Theories which bear a similarity to the old "faculty theory" of the mind. These theories for the most part assume the existence of certain entities known as traits which may be cultivated or strengthened as a set of muscles is strengthened, by practice in certain situations which call for the expression of the trait.

Habit Theories. According to these theories character consists in the fixing of desirable habits, their organization and interpenetration.

Pattern Theories. The most common of the pattern theories conceives of character as the organization of the sentiments (constellations of emotional dispositions centered around an object or value) into a hierarchy which in the highest forms of character is unified by one dominating sentiment.

Factor Theories. These theories are concerned with strength rather than with

quality of character. According to one type of factor theory the factor on which strength of character depends is inhibition, according to another it is persistence of motives.

Self Theories. These theories conceive of character more as an expression of the whole self than as composed of elements such as traits, habits, factors. The conception of character as purposeful action belongs in this group. Devotion to a cause, self chosen organization to self chosen ends is indicative of character according to this view.

Another self theory is found in the view that character is a principle of action. Each act is the expression of the whole man, but while some acts serve as fairly complete revelations of the man's character, for the most part it is necessary to observe a person's conduct over a long period of time in order to discover the genus or principle of his action.

That character is realized through the integration of the self with the environment—more particularly the social environment—is still another form of the self theory. According to this view character is achieved only as the individual becomes a co-operating, integral part of a social whole.

The last of the self theories to be mentioned and perhaps the most satisfactory from a religious point of view, is the functional theory of character formulated by Doctor Hartshorne. According to this theory an individual achieves character through becoming a functioning member of a community. As soon as possible the child should function as a member of the group, actually contributing to and sharing in the common life of the family, the church, the community. Purposeful action is implied in this view, but it is more than immediate purpose; rather the degree of character is indicated by the perspective in which the action is seen. The highest character sees not only the immediate purpose of acts but their social purpose, their cosmic reference; there is a sense of being a co-worker with God.

Integration is also implied in this theory but it is a higher form of integration than is ordinarily intended by this term; it is the integration which comes through functioning as a member of the ideal society, the Kingdom of God and the brotherhood of man. Intelligence, skill, persistence of motives, inhibition, are all involved in this conception of character since all are necessary if the individual is to function adequately as a member of his community.

There is some difficulty in naming the theories of character represented in the articles in *Child Welfare* since the theory is often merely implied or briefly stated. In some instances it was impossible to classify the article according to any theory. Classification according to method was less difficult. In the character education articles of this periodical were found four instances of the trait theory, three of the self theory of purposeful action, two of the habit theory, two instances of a combination of the habit theory and the self purposeful theory, two instances of a theory which approached the functional theory of character, one example of the self theory of character as integration and one of the self theory of character as a principle of action. Classified according to method, four articles advocated the counseling method, four participation, three participation and discussion, two participation and ceremony, two participation and counseling, one counseling and discussion, one participation, practice, and counseling.

The variety and type of character education subjects treated in the 1931 issues of *Child Welfare* are indicated by the following list of articles grouped according to their subject matter. Seven articles on the general subject of discipline were concerned with "Rewards," "A Mother's Experience," a story of truancy, "Discipline in the One Room School," "The Older Child and Discipline," "Partnership and Authority," a continued story about the "Fink Family" illustrating typical wrong methods of discipline. Three

articles on leisure time activities bore the titles "Jane Girl Scout," "The Murderous Twelve," a Boy Scout story, "Camp Fire Girls and Character." Three articles referred to social problems, "Employment and the Child" which suggested what parents and children could do to aid in the unemployment emergency, "Does Your Child Appreciate," and "A More Complete Schooling" (by the United States Commissioner of Education). In addition to the above the 1931 issues contained several installments of a course based on the book *Character Training* by Germane, an article on "Parent Training in Churches," "The Kindergartner's Creed," an article on "the Family," a discussion of the part of the Visiting Teacher in home-school co-operation, several stories for children and three miscellaneous articles: "Building Character in a Baby," "Why Children Differ," "The Price of Honesty."

The nature of the material in *Child Study* made it easier to classify it according to theory than according to method. Four instances were found of the self integration theory, four of the self purposeful theory, one instance of the habit theory, one of the factor inhibition and self purposeful theories combined. Four articles recommended the method of participation, one that of counseling and mental hygiene, one participation and mental hygiene, one discussion and participation, one participation and play. The absence of the trait theory, the emphasis on the self theories of character are indicative of the progressive theory which characterizes this periodical.

Number and variety of articles in *Child Study* are not so great as in *Child Welfare*. In several issues of *Child Study* all the articles center around a central theme: for example "Deceit" in the February number, "Sex Education" in the May issue. The year's issues contained the following character education articles grouped according to their general subject matter: Three articles on "Deceit," two on "Sex Education," two

on "Competition," two on "the Family," one on "Athletics," one on "Character Rating," one on "Education."

Character education articles in the 1931 issues of *Parents* gave expression to a variety of theories and methods. The trait theory of character was found in four articles, the self purposeful in three, the self integration in three, the habit theory in three, the factor inhibition theory in two, the self principle of action theory in one, an approximation to the functional theory in one, a combination of the self integration and the self purposeful in one, and a combination of the pattern theory and the self purposeful in one. The participation method was stressed in four articles, the counseling and mental hygiene method in four, the method of ceremony in three, discussion in two, the method of discipline was negatively stressed in two articles, play received emphasis in one article, counseling and participation in two, play, discussion and participation in one, discussion and mental hygiene in one, practice and participation in one, ceremony, play and story in one, discussion and participation in one.

Of six articles on the general subject of discipline two were stories, one discussed "Fighting," one "Manners," one "the Family Conference," one "What Homes Can Learn from Camps." Three articles dealt with problems of sex and marriage, one article treated "Adolescent Problems," two articles were concerned with the influence of the movies on character, two articles on "Religion" bore the titles "How the Individual Gets His Religion," "Can Religion Be Taught." The year's issues of this periodical contained also one article on "Peace," one on "What is Parent Education All About," five miscellaneous articles on the following subjects, "The Family," "What a Dog Can Do for a Child," "Self Reliance," "Heredity and Environment," "Giving."

Although it is impossible to rank the three periodicals *Child Welfare*, *Child*

Study, and *Parents* with respect to their character education value, certain comparisons should be made between them. Each periodical is necessarily limited to a certain extent by its type and purpose.

Child Welfare is a journal type of periodical, the organ, as has already been stated, of the National Congress of Parents and Teachers. As such a number of pages in each issue are devoted to reports of organization activities and announcements concerning club programs. Also, because of its journal nature, the character of its contributors is varied, including both child study experts, and officers and leaders in parent teacher associations who may not have had so much academic training in child study. Because of the small size of the magazine, in a number of instances articles lose force and value by their brevity. A number of the articles, "courses" intended to be used as the basis of discussion in parent teacher study groups, have a more logical exposition than most magazine articles and are followed by discussion questions which make them especially valuable from a practical point of view. In some cases however, the article is essentially an outline which requires additional reading in books and trained leadership to make it usable with an average group of parents.

Child Study is more academic and probably more progressive in its theory than either *Child Welfare* or *Parents*. Its contents maintain a high standard of scholarship. Contributors are chiefly experts in the field of child study. Its practical value lies in the implications rather than in the actual contents of the articles.

The magazine *Parents* is an attempt to put scientific guidance in child training in a form which will appeal to parents and be practically helpful to them. This fact is apparent at once from a casual examination of its set up which makes use of attractive illustrations and brief "blurbs." The standard of authorship is high, however, and although the articles are written in more or less popular style

they are for the most part sound. As a concession to popular appeal, *Parents*, unlike the other two periodicals, is not limited to articles relating to child training but contains departments of "Home Decoration," "Fashions," "Feeding the Family," "Beauty Culture," etc.

In summarizing the character education value of the articles in all three periodicals, one is impressed by the soundness of the theories of child training and of character both expressed and implied. There is very little in any of the issues from which one would dissent. The trait theory and the practice method so characteristic of many of the new plans for character development in school and out have little place in these periodicals. Even where the conventional trait theory is implied or briefly expressed it does not detract from the practical value of the suggestions which seem in most cases to be independent of this theory.

Discipline of the "obedience" and "rod" type is dealt repeated and fatal blows in one article after another. Parents who are exposed to the influence of any one of these periodicals could hardly resort to old-fashioned methods of discipline with a clear conscience.

In numerous articles scientific principles of child training are given in intelligible concrete form. Through these periodicals parents are inducted into the tricks of the trade used by the psychological counselor and encouraged to use not only the technique but the manner of the counselor rather than that of autocratic disciplinarian.

Purposeful activity which is so much stressed in progressive education is recommended in many articles and in many forms. Self-direction, democratic discussion and participation, fundamental to any scheme of character education, are repeatedly emphasized.

From the standpoint of their character education value these periodicals are to be criticized for their limitations rather than for anything wrong in the theories or methods they advocate. Self-direction

and discipline, wholesome satisfaction of the native urges, adjustment to the status quo, seem in most cases to be regarded as the constituents of character or "wholesome personality," which is the phrase more often employed by writers in the field of child study. One feels that the contribution of the material found in these issues is more in the direction of preventing and curing abnormal or a-moral behavior such as lying, sexual aberrations, tantrums, etc., rather than of helping toward the building of high character.

"Participation" in the family and other small groups is urged but there is no direction as to how children may be led to participate in social causes through which the highest types of character have been realized; there is little direction for widening their horizons of service and functioning—either actually or through appreciation of the social significance of their various acts. It is rather significant that there should be only one article on peace education in the 1931 issues of these three periodicals.

There are almost no suggestions as to how a parent might help a child to attain religious perspective and to have a feeling of social and cosmic significance or fellowship with God through his various activities. The two articles on religion in *Parents* are valuable in raising general problems but do not offer much practical help in the development of religious attitudes. Although the tricks of the psychologist's trade and the newer methods of teaching school subjects receive attention there is no reference whatsoever to the newer methods and objectives of religious education. Possibly this lack is to be expected in a world which has become accustomed to regarding anything to do with religion as sectarian and therefore not to be discussed except in the most general terms or in the bosom of one's own family of faith. But in a periodical which like *Parents* has space for departments of beauty culture, feeding the family, home decoration, etc., it

does seem as though there might be room for a department or at least an occasional article on religious education. It is also noteworthy that with one or two exceptions none of the authors represented is a clergyman, a professor of religious education, a philosopher, or a sociologist.

The church and the church school receive only a passing reference in one or two articles. With the exception of the three articles on Scouts and on Camp Fire Girls there is no reference to these or other leisure time organizations for character building, such as the National Recreation Association for example. Perhaps rightly the various school plans of character education are not mentioned.

The influence of the movies on character development is recognized by the existence of departments in *Parents* and *Child Welfare* which review current moving pictures; in two articles brief reference is made to the effect of other forms of commercialized amusement on character, but otherwise there is little indication of the effect of social practices in industry, government, etc., on the development of character in the young.

One could point to many lost opportunities in these issues so far as character education is concerned—articles on problems which have pertinence for character development but do not bring out the ethical bearing; articles on choosing a vocation which make no reference to the social contribution of a vocation; articles on budgeting and thrift which fail to consider the social bearing of spending and saving.

On the whole, however, one is enthusiastic regarding the amount and type of material on character education offered in these magazines. Most of it is fundamental in theory and method. The above comments are offered not so much by way of criticism as by way of suggesting possible contributions which these periodicals might make in the future to character education if they were consciously to plan for that goal.



HOW CAN AN EDUCATOR HELP TO COMBAT CRIME?

FRANCIS B. SAYRE*

IF COMMONPLACES are repeated frequently enough they come to be believed. One of the most popular of these accepted commonplaces today is that crime in the United States is steadily increasing. Whether this is really true or not we have no means of knowing. Our statistics are too inadequate to give us any real assurance; periodic waves of increased numbers of arrests, prosecutions, and convictions may merely reflect the reaction of the police, prosecutor, or judge to popular newspaper clamor for more drastic punishment to curb the menace of crime. But whether the crime rate is increasing or decreasing, one fact stands out like a streak of lightning against a threatening sky; our efforts to master the ugly problem of crime in this country have revealed at every corner tragic failure. We are failing to make life for the law-abiding more secure; we are failing to clear our society of the drones who prey on others; we are de-

veloping youthful delinquents into confirmed professional criminals, periodically housed and maintained at public expense and automatically turned loose after fixed intervals to prey again upon society. We are spending staggering sums for housing and feeding huge populations of able-bodied criminals, and for building for this purpose massive prison walls and steel cages—and we have very little indeed to show for our money.

The accepted commonplace of the day is that the remedy lies in a thoroughgoing over-hauling and reshaping of our criminal law which was modeled to meet the needs of a simple, rural community and is no longer adapted to modern conditions of crowded city life or to present day crime methods. We cannot combat twentieth century crime with seventeenth and eighteenth century criminal machinery.

But much-needed as this may be, if we want to go to the heart of the problem of crime we must seek to change, not laws, but human beings. An absolute perfection of substantive law and of

*Professor Sayre gave this address at the annual meeting of the Harvard Teachers' Association, held in Memorial Hall, Cambridge, on Saturday, March 19, 1932.

criminal procedure will not stop crime. Crime is no more nor less than perverted human conduct; the flaming fact is that the problem of crime is the problem of changing, not statutes and court procedure, but the motive and impulses of human hearts. This cannot be done by steel bars or prison walls. It cannot be effected by mere force, because it is essentially a thing of the spirit. It is the task not of a politician-legislator, but primarily of an educator, using that term in its broadest sense. The real problem is, not how to mop up the wreckage, but how to prevent shipwreck from coming to pass.

Criminologists are in substantial agreement today that criminal careers seldom begin in later life. Of the felons housed within the grim walls of Sing Sing—New York's Ph.D.'s in crime—45 per cent are youths under twenty-five years of age. Cooley found that 44.1 per cent of those coming before the Court of General Sessions of New York charged with felonies were between the ages of sixteen and twenty-one. And this was in the court dealing with the more serious types of crimes! Once a criminal has reached the prison stage it is almost too late. One must go back to the reformatory or industrial school stage. But even that is too late. The very great majority, as careful investigations have shown, who go out from the reformatory go out unreformed and graduate into criminal activity. One must go back to the juvenile courts. The Illinois Crime Survey showed that the largest age group of delinquent boys brought before the Chicago juvenile court in 1926 were 14 years of age, and that 31.3 per cent were under 13. The report states that "it is quite certain that many careers of adult delinquency have had their origin during the pre-adolescent period. It is not in-

frequent to find cases in which the first experience in delinquency has occurred during the eighth or ninth year."

Crime is not an abnormal perversion which strikes in overnight with the suddenness of measles or whooping cough. It is a slow and gradual and very natural process. The child may begin at six or seven with perhaps an inferiority complex or a maladjustment to home surroundings or school conditions; his defense reactions begin to set him apart and deprive him of normal social actions and reactions. If nothing is done to

If we care about actualities and telling results we cannot afford to leave the problem of crime to courts or legal reformers; the battle can be successfully fought only by getting at the roots of the problem. This means child-work.

meet the problem at that infinitely critical time, various forms of childish waywardness or unsocial activity begin to appear, and these develop into infractions of school discipline and truancy; and from then onwards it is generally too late to achieve telling results. After that time the highroad opens up of petty offenses and clashes with the police, hearings before the juvenile court, warnings, juvenile probation, commitment to an industrial school or reformatory, and finally, between the ages of twenty and thirty, if not before, a fully graduated felon, drifting in and out of prisons and penitentiaries, hardened and deadened and rendered impervious to rehabilitating stimuli by the very prison life to which he is condemned.

It is not that the graduated felon is beyond all hope of redemption; it is questionable whether any human personality ever quite reaches that point. But such rehabilitation, if possible, can be obtained practically only in a limited number of cases and at the cost of infinite patience and persevering effort; if crime is ever to be substantially reduced it is hopeless to wait until the youth has grown into the professional criminal.

The juvenile offender is the heart of the problem, [run the words of the fourth report of the

Wickersham Committee], neither any limitation as to the definition of administration of criminal justice, nor the greater dramatic appeal of adult crime, of jury trials and forensic eloquence, should be permitted to divert emphasis from the place where it must be located, if it is to be located intelligently. The people of the country should be made aware of how little, relatively, the perfecting of the machinery and methods of dealing with the adult criminals will accomplish toward crime prevention, if we neglect the creation of forces, agencies, and methods which attack crime at its source in the personalities and environment of the young.

Crime is a problem, not of law or legal machinery, then, but of human behavior; and as such, if real results are desired, it must be grappled with during young boyhood before the law or the courts have touched the individual child. What practical steps can educators take to cope with this problem? May I make two brief suggestions?

The first I shall borrow from a man who, as superintendent of the Australian penal settlement on Norfolk Island, where England's worst and most hardened convicts were sent, manifested so keen an insight into the ways of criminals and proved so practical and outstanding a prison administrator that in four years he had reduced a turbulent population of the most hardened cutthroats and murderers into comparative order. This gifted Irishman—Captain Maconochie of the English Royal Navy—published a notable paper in 1855, in which he discussed the problem of education and crime. This is what he wrote:

In reasoning on education, it is usual to assume that developing the intellect of our lower middle classes will, almost as of course, diminish crime; but I saw much in the penal colonies generally, and more especially in Norfolk Island, which led me to question this sequence. . . . On the contrary, moral principles and worldly intelligence seemed rather inverse quantities; as one rose the other appeared to fall.

After a careful probing of the problem of crime, the conclusions reached by Captain Maconochie were as follows:

First, the religious element in the education now ordinarily given to the lower classes in England very much wants increasing; and no general scheme, however otherwise advantageous, will check, if it will not rather promote crime, which does not specifically and energetically aim at accomplishing such increase. . . .

Second, to give the required increase effectually, it should be applied early.

Captain Maconochie, to achieve this purpose, made the specific recommendation that the Government should pay, say six pence a week, for every child under nine or ten in school for the giving of special religious instruction. "I am confident," he concludes, "that in the crime it would check . . . and the gross ignorance and profligacy it would speedily dispel, it would, both politically and pecuniarily, far more than repay any expenditure."

I believe that this shrewd prison administrator, wise in his long and many-sided experience with prisoners of every variety, has put his finger upon an enduring principle that lies at the very foundation of any really effectual reduction of crime. Crime is due, not to a faulty administration of the law so much as to a breakdown in the teaching of moral principle. We must place the blame where it belongs. It is because of the breakdown of religious training in the home, in the church, and in the school that we must look for the present cause of crime. Religion, unhappily, was so abused during the nineteenth century, and the term became such a by-word for Victorian complacency and smug hypocrisy, that one hesitates to use the name. Certainly pious admonitions to the young to be good, and to serve the Lord in that state of life into which it has pleased God to call them, may under twentieth century conditions do more harm than good. What I mean is that to lessen crime we must find practicable means for implanting in young minds moral fibre and principle and a faith in the eternal verities of human experience; for instance, that self-seeking and self-indulgence, unrestrained, whatever the satisfactions of today, inevitably bring havoc and unhappiness tomorrow; that dishonesty, whatever the apparent gain of today, inevitably destroys human confidence, and saps the possibility of rewarding relationships tomorrow; that license, uncontrolled by consideration of others,

whether you call it self-expression or free love or any other deceptive epithet, whatever the thrill of action today, eventually means the cutting oneself off from humankind tomorrow; that law-defying force and violence, whatever its immediate lure to overturn present injustice, destroys the very foundations of the security without which our society cannot endure; or that, as many learn only in mature life, to achieve anything enduring in this world one must win men's minds by understanding and co-operation and must abandon pure-force methods as futile to achieve lasting results. These are not matters of dogma or bigoted belief; they are the eternal verities of life, of human experience. Who builds his faith on them possesses the power successfully to cope with life; who fundamentally disbelieves in them sooner or later ends in shipwreck.

How implant abiding faith in abstract eternal verities in young minds? I know of no way so effective and so powerful as bringing children into contact with the lives of those who have most nobly exemplified by their living and by their teaching these abiding principles, and letting such heroes win their loyalty and their imagination. Let school children be told of the exploits of David Livingstone or read of the stirring life of Wilfred Grenfell, and their imaginations will at once begin to build their characters in constructive ways. It is because his life and teaching was the most perfect embodiment of these principles in all history that Christ remains the supreme and the most really loved figure of all time. That to my mind is why we need more religious training for children. We do not need the more insistent inculcation of moral precepts. We do need a closer acquaintance among children with the actual life of that winning hero, Christ—call it religion or hero-worship or idealism or what you will. We need it badly in the home life of every child; we need it in the public and private schools.

Whenever religious training in the pub-

lic schools is mentioned every Protestant thinks of the Roman Catholic, and every Roman Catholic thinks of the Protestant, and murmurs "Impossible!" Yes, if we mean the teaching of bigotry or dogma or church doctrine. But why cannot educators make a determined stand to have incorporated into school training a real thing that is needed, a bringing of children into a closer acquaintance with the actual Christ, a study of his life and character as revealed in the New Testament, which, from the viewpoint of literature alone, is incomparably greater than Shakespere? Are educators to continue content supinely to allow modern generations to grow up carefully instructed as to every great historical figure except Christ and acquainted with every great piece of literature except the Bible? If educators stand resolutely together and insist upon this point, resistance, which is largely based on misunderstanding or ignorance, is bound to go down before their determined attack. I believe there is no greater contribution which educators could make in the fight against crime.

The second proposal which I would put forward—and time permits only the bare proposal—concerns the detection and treatment of children who betray wayward tendencies in school. As already suggested, after a criminal has once graduated from prison, cure becomes infinitely difficult if not in fact impossible. The successful solution of the crime problem lies in prevention, not cure. Problem children, of course, do not all grow into criminals; but most adult criminality has its roots in early childhood. If we allow to go uncorrected the causative conditions and tendencies which in early youth manifest themselves in the form of petty rebellion against school discipline, truancy, small-boy gang life on the streets, ringing fire alarms, window-breaking, or the like, we have only ourselves to thank if such uncorrected tendencies come to full development in the form of grave sex offenses, robberies,

burglaries, and even murders. If we really want to check crime we must begin with young children.

We must, in the first place, develop a system of detecting disorders of behavior when these are first beginning to manifest themselves, and we must, in the second place, then seek to remedy the conditions which are provoking or causing such behavior in each individual child. We cannot rely upon parents for this work of detection; too often it is the drunkenness or ignorance or misunderstanding of the parents which lies at the bottom of the child's misbehavior. Reliance must be placed upon the school teachers; they are in constant close contact with developing children, they see the child from an objective viewpoint, and they have some measure of intelligence. Educators could make a very great contribution toward combating crime by organizing a systematic program for instructing school teachers upon the problem to be met and by requiring them to report the case of every child in their classes who manifests a behavior disorder of exceptional persistence or abnormal proportion.

How should such cases thus reported be followed up? There will be some children so intractable and impervious to normal stimuli and reactions that their own welfare and that of the other children will require their removal. Such extreme cases of problem children should be set apart and handled in special groups supervised by trained experts; in view of the encouraging results reached among the feeble-minded by such a method of segregation and specialized instruction, very much, without a doubt, could be done along somewhat similar lines. This would involve, as need hardly be pointed out, a careful study of each child in the effort to discover the root causes which produce the behavior problem.

But the very great majority of problem children should not be segregated from normal children. Their whole hope lies in being surrounded and acted upon

by normal influences. Such children presumably should be continued in ordinary classes, but to each of these children should be devoted intensive study and consideration involving a careful investigation of home conditions and of inherited environmental influences. Since school teachers possess neither the time nor the training for this highly skilled work, this would necessitate attaching to each large school, or group of small schools, a trained and experienced social worker whose business it would be to investigate the history, the home surroundings, and, so far as possible, the inner life of each child so reported, and upon the basis of such investigation to seek such social adjustment or change as to remove the causative conditions responsible for the behavior disorder of the particular child. This body of trained social workers should of course keep in close touch with such agencies as the Judge Baker Foundation of Boston or the child guidance clinics of other large cities, and bring to such agencies their more serious or complicated problems. Indeed, such a group of trained school workers would act as feeders to the child guidance clinics and form an invaluable link between the clinics and the school teachers. Through them, or others appointed for the purpose, teachers should also be given practical instruction on how best to deal with misbehavior problems.

In order to co-ordinate and unify the work of these trained school workers, each community should organize and maintain a carefully selected, well paid committee of expert social workers, psychiatrists, doctors, or large-visioned able executives; and the members of this committee should serve as full-time workers for the purpose of organizing, imbuing with vision and imagination, stimulating, and maintaining at a high standard this group of social workers, never losing sight of the objective of preventing future crime by dealing with the causative

factors which provoke misbehavior disorders.

The cost of such a program would be substantial. But in comparison with the present enormous outlays for detecting and convicting finished criminals, for building huge prisons and maintaining prison populations, for guarding persons and property from the depredations of criminals, such expenditure would be almost negligible. And it would save life, while the present outlays too often tend to wreck life.

Such a program may seem radical. But the orthodox and accepted methods of our day are not materially reducing crime; if radical results are to be had, we must adopt radical methods. We cannot afford to accept the orthodox method of waiting until professional criminals are graduated from the system; we must attack the problem during childhood. If educators should go into this movement with deadly earnestness and should combine to put into effective operation such

a program as I have outlined, the effect in the actual reduction of crime would be incalculable.

The details of the plan are open to debate. But as to fundamentals there can be no dispute. If we care about actualities and telling results we cannot afford to leave the problem of crime to courts or legal reformers; the battle can be successfully fought only by getting at the roots of the problem. This means child-work; it demands carefully planned strategic moves to counter and transmute into constructive forces the disturbing character traits or environmental factors which begin to reveal themselves in behavior disorders of one kind or another. It means intensive work carried on endlessly by highly skilled experts; it means untiring effort and active co-operation between the various constructive social agencies and forces of the community. But it means in the end success, so far as success is ever attainable in the eternal battle against crime.

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EDUCATION AND THE DELINQUENT

PAUL A. WITTY

THE psychology and the education of the maladjusted school child are topics which school administrators and other educators are considering scientifically. The modern temper may be ascertained by examining *The Delinquent Child*,¹ a report of The White House Conference on Child Health and Protection, and by perusing *Crime Prevention Through Education*.²

The usual addresses and resolutions precede the report in *The Delinquent Child*. About 200,000 children pass through our courts each year; they are the products of our social structure; punishment has not helped the social conditions, nor has it reduced the numbers of juvenile maladjusted. Scientific study of the offender, of the social structure which produces him, and of state and national service in the development of a therapeutic program are the hopeful avenues in which our efforts should be directed. This constitutes a national program of education.

The Committee has defined delinquency merely in terms of apprehended delinquency, "any juvenile misconduct which might be dealt with under the law." Two principles are axiomatic: (1) affirmation that delinquency is a symptom of a maladjustment; and (2) the delin-

quent, not the delinquencies, should be studied.

Children's needs are approached in terms of A. L. Thomas' notion that the needs for security and for development are basic drives. Consideration of these needs and of the social agencies which thwart as well as foster them are essential initial measures. Co-operative enterprise is needed, but *understanding* of the delinquent himself is basic if social gains are to accrue. Thus, the Conference workers commit themselves to serious study of the delinquent, his nature, and his needs:

No matter how much delinquency is the result of the delinquent's social contacts, it is inevitably the delinquent himself and his own mental and behavior patterns that are of predominant importance. The keenest and most sympathetic study of these patterns and impulses should be made. Only through a friendly abbreviated living of the child's life over again with him, following the sequence of time and events, can there be any sound understanding of the genesis of his delinquency.

This direction of effort is, to the reviewer, gratifying and entirely appropriate. The book contains a mass of data concerning: the child in relation to his family, the child and the school, the child and the church, the child and industry, and so forth.

It is difficult to comment fully upon this excellent book. Some significant features only will be discussed in this paper in the order of their presentation in the volume.

1. *The Delinquent Child*. The White House Conference on Child Health and Protection. Century Co., 1932. Pp. 499.

2. *Crime Prevention Through Education*. Research Bulletin of the National Educational Association, Vol. X, No. 4. Pp. 201.

One hopeful procedure in combating child delinquency is parental education (this subject is treated more fully in another volume—*Parent Education*). The parent should realize the importance of attempting *as early as possible* to modify the behavior of the child. Habit clinics and child guidance clinics are assisting to no small degree. And the nursery schools are reaching many children. Nevertheless, data regarding the parent-child situation are incomplete and often are conflicting.

Several significant facts regarding delinquents have been brought out by the Committee's study. More Negro children than white appear in our courts as victims of social order; homes where the parents (one or both) are foreign-born provide a disproportionately large number of delinquent children. Boys outnumber girls in appearing before the courts; and physical and mental defects are frequent among the apprehended. All these are contributing factors, but they are not necessarily causative agencies. They are however associated with delinquency.

THE HOME AND DELINQUENCY

In one study, the "broken home" was associated positively with delinquency, and in another the older brother was found frequently to set and establish the behavior pattern for younger members of the family. The Gluecks, in their significant research, found broken homes, large families, and *early and continual* law violation to characterize 500 criminal careers.³ Truancy also plays an important rôle. "For the drives, thwarting, likes and dislikes, preference, differences and all the other subtle and intangible family relationships constitute a background upon which one may see with startling clarity the developing delinquent." True indeed! The causes of delinquency are numerous, and many elements may be traced to the home, but the

reviewer is struck with the appalling difficulties in remedying these situations. The almost hopeless condition is portrayed vividly in "Girl Delinquent Age 16" (*Harpers Magazine*, April, 1932). Herein one views the apathy of the home and the helplessness of the school in alleviating delinquency. Yet the successful work of certain clinics, the apparent success of foster children experiments, and presentations such as the White House Conference reports may do much to alleviate the harassing *social and economic* conditions which attend delinquency.

SCHOOL ATTENDANCE AND THE DELINQUENT

Authoritative school information concerning truancy and school attendance is difficult to secure. About 5 to 9 per cent of children (ages 7-13) are not attending school. Extensive and rather complete data are presented in Appendix IV of the Report; this contains attendance records for various communities and states.

A very sensible discussion of the factors associated with truancy follows, with suggestions for more sensible treatment of the maladjusted in our schools.

Many studies show that the ages 12-16 are those in which the school child most frequently experiences conflict with school officers or with police. These studies all reflect the necessity of attending particularly to these ages, and of providing through the school and through the home satisfying and socially desirable activities for thwarted drives.

Perhaps no phase of education has done more to rehabilitate the maladjusted than has the special class. Nevertheless, special classes for atypical children care for a fraction only of the total number. The special class for the mentally dull seems to have demonstrated its worth, but the special class for the truant or for the delinquent appears socially undesirable. Surely, the stamp of bad character should not be attached to children

³ S. Glueck and E. Glueck. *500 Criminal Careers* (New York, Knopf, 1930). Pp. 365.

whom society is trying to resalvage.

Available facts seem to point to the conclusion that *any child whose behavior is unsatisfactory should have thorough physical, mental, pedagogical, and behavior examinations*. Particular needs then should be met by prudent expenditure of public funds. The school has four ways of proceeding: through child study departments; by adult and parental education; through mental hygiene instruction for teachers; and through modification in goals and in methods of instruction. In none of these has scientific progress been conspicuous; in each, progress is sufficient to make us hopeful.

INTELLIGENCE AND THE DELINQUENT

There seems to be little doubt that low intelligence is associated with delinquency. Fourteen per cent of 4000 juvenile court cases were feeble-minded; nervous disorders were numerous; and physical defects were often present. The report concerning feeble-mindedness is doubtless somewhat misleading, since comparable data are not presented for normal children. Certainly, no impartial observer would consider a close relationship to exist between any of the three courses listed above and delinquency. Delinquency is a complex condition, and *every delinquent must be studied as a complex organization* which has developed from numerous subtle factors.

THE CHURCH AND THE DELINQUENT

Eleven juvenile courts furnished, for a three month period, data regarding the church connections of delinquent children. The data reveal frequency of exposure to religion, not the effect of religious experience upon the habits and behavior of the children. Sixty-three per cent of the children "had no church affiliation or attended irregularly." Very small sex differences are reported, and Negro delinquents attend church somewhat more frequently than do white delinquents. Again, comparable data are not presented for control groups of normal children. Excellent suggestions are

given through which the church can function more effectively in providing wholesome, worthwhile activities which may diminish the frequency of delinquency and rehabilitate the offender.

INDUSTRY AND THE DELINQUENT

The relation of industrial forces to the life of the delinquent is well-treated in this volume. It appears that working children have contributed more than their share to the juvenile courts. It is doubtful that the occupation itself is actually a "cause" of delinquency, but certain types of child work are associated with exceptionally large frequencies of delinquency.

The Children's Bureau found that 12 per cent of 273 newsboys in Columbus came before the court in 1922 and 1923; and only 2 per cent of the general run of boys experienced this difficulty. Healy and Bronner⁴ report that vocational distaste is a factor in delinquency, and several studies show the association of work at crucial ages (10-14) with delinquency.⁵ Exploitation by industry of children of these ages appears to interfere with the development of those habits and ideals essential to successful adjustment.

The delinquent and community influences are treated in a stimulating chapter. The influences of the gang and of the neighborhood are stressed. The gang may or may not be turned to good advantage in the development of growing boys. The Gluecks show vividly in their case histories of 500 criminals the effects of bad companions,⁶ and Puffer has reported that 49 of 66 gangs were engaged in predatory activities.⁷ Other students too have pointed to the demoralizing influence of the gang which is organized on and recruited from the street. Nevertheless, Shaw⁸ in summarizing his studies

4. See *Crime Prevention through Education*, p. 165 f.

5. For an excellent and impartial discussion of employment and delinquency, see *Crime Prevention through Education*, p. 168.

6. 1000 Criminal Careers, *Ibid.*

7. J. A. Puffer, *The Boy and His Gang* (Boston, Houghton-Mifflin, 1912). Pp. 188.

8. C. R. Shaw and H. D. McKay. Report on the Causes of Crime in Social Factors in Juvenile Delinquency (Washington, 1931). Pp. 401.

shows that it is impossible to determine the extent to which gang membership is a cause of delinquency. The relationship of membership and delinquency, however, is demonstrated in the several studies. Transformations of gangs into desirable social groups have been effected by several skilled and sympathetic workers. The community worker, through organized municipal groups and by prudent use of recreation, can do much to redirect the gang spirit. Illustratory material from work in Boston, in Cleveland, and in other cities strikingly portrays the possibilities of such transformation. The rôle of recreation in ameliorating crime is of great importance. James E. Rogers has summarized well the work of those reports of the White House Conference which relate to play.⁹ Therefore, the reviewer will direct his attention to this volume which summarizes, not only the comments upon recreation in *The Delinquent Child*, but also those discussions and data which are to be found in the several volumes prepared by The White House Conference Groups.

The introduction contains the Children's Charter, well-phrased resolutions which this reviewer hopes will become actualities.

Rogers raises the questions: What is play? and Why do children play? Physical play is said to be the outgrowth of the great human drive and urge for activity. Dramatic, music, rhythmic games, and physiological and mental activities for their own sakes—all are satisfiers of basic human "tissue" or activity needs. Play is the child's world, and pre-school centers, recognizing this fact, provide play curricula. These curricula satisfy basic urges, build health, and develop nerve skill. They provide also the nucleus for adequate social adjustment, and the therapeutic palliative for mental disorders.

The primary school lags far behind the pre-school center in utilizing the deeply-

rooted human tendency to play; it is essential to capitalize play drives because play makes possible a realization of attainment in sensori-motor accomplishment, and paves the way for creative endeavor. In school work, play may provide satisfying, integrated, self-directed activities which will lead to a wholesome personality development.

The author sketches hurriedly the growth of urbanization, and the resultant curbing of many basic cravings—among them, play. Increased opportunity for play is mentioned as an effective antidote against increasing urbanization and consequent mechanization of life. Fatalities among play groups in our streets witness strikingly the inadequacy of present-day neighborhood play space. The prospect of greater leisure, not only for children but also for adults, makes essential more appropriate provision for recreation programs. The author does not attack the crucial problems of housing in urban centers, so as to provide play facilities, and of evaluating the tremendous range of play activities in order to effect physical and mental well-being. Nevertheless, he raises many important issues, and gives many sensible suggestions for capitalizing the play impulse.

The chapter dealing with play and the home starts with several trite quotations and ingenuous slogans. Some interesting data are then introduced. Popular leisure activities are listed; it is of especial interest that, in one study, "motoring" and "listening to the radio" were the favored "hobbies" of male adults, and that "bridge" and "the movies" were the women's best-liked activities. Lack of equipment for and of knowledge about desirable leisure pursuits characterize our adult population. Some excellent suggestions for remedying the parent-child relationship in the home are given, and appropriate toys and apparatus for children of different ages are suggested and described.

The concept of "periodicity" in play is apparently accepted by Rogers who states

9. James E. Rogers, *The Child and Play* (New York: The Century Co., 1932). 205 pp.

"When children approach six years of age they become definitely interested in creating things." "At nine or ten, mental capacities deepen. . . . This age produces the first clearly-pronounced interest in club activities." And in Chapter IV: "When a child has passed the age of six he becomes interested in playing with a crowd or gang. This is a part of Nature's scheme for social development." Perhaps! The reviewer has serious doubts regarding such statements and the author's careless use of the term "instinct." These, however, are minor points in a book which contains a wealth of practical (and in some cases demonstrated) devices for improving play in and outside of the home.

Certain popular play activities are discussed at length. It is inevitable, therefore, that some should be overemphasized and others neglected. The "movies" and the radio surely are inadequately treated. They are claiming more and more of the child's time. Something beyond "recommendations" must be provided if we are to cope successfully with these general and sometimes pernicious forms of recreation. A brief but provocative treatment of the delinquent and the "movies" is presented in *Crime Prevention through Education*.

Of particular interest is the forceful manner in which the inadequacy of the play program for rural children and for Negroes in our cities is emphasized. Public funds should be spent more judiciously in fostering worthy leisure activity; child and parental education regarding desirable play activity must be provided. How are these corrective measures to be transformed into reform and into action? State legislation may help; the reviewer is doubtful of the value of this. But education and re-education will probably prove the most effective means. And Roger's book should help to no small degree in accomplishing the transition, for the book is well-planned, carefully

and interestingly written, and designed to focus attention upon the practical suggestions made by White House Conference on Child Health and Protection.

Roger's book, the White House Conference Report: *The Delinquent Child*, and the excellent monograph of the National Education Association: *Crime Prevention through Education*, show clearly the importance of utilizing education in ameliorating delinquency and in preventing crime. The school is the great social enterprise and laboratory in which the potential delinquent may be identified and through which he can be rehabilitated. Behavior and guidance clinics are needed; truancy must be studied (it should be considered as a first symptom of delinquency); adult study groups should be formed, and they must be intelligently guided; the ages 10-14 must be zealously guarded and the school should, for children at these ages particularly, provide abundant experiences which will alleviate maladjustment; *these special activities of the schools must not be considered educational "frills,"* for they are basic in developing wholesome personality; child leisure should be more abundantly provided for; and schools should co-operate to make possible the organization of wholesome club and neighborhood activities to supplant the destructive effects of questionable recreation through channels such as cheap literature, inferior "movies," and destructive gangs.

The Committee has done well to emphasize and to reiterate these facts: delinquency is a symptom of maladjustment; the delinquent, not the delinquency should be studied. The Committee's reports and the monograph of the National Educational Association provide materials for instituting national reform, through education. And books such as that of Rogers should do much to disseminate practical suggestions for reform. Let us hope that reform will be started promptly.



RELIGIOUS EXPERIENCE IN RELATION TO RELIGIOUS BEHAVIOR

DAVID M. TROUT

IN the annals of Christianity there is a story of the priest who spent almost his entire life in one parish catechizing, baptizing, preaching, caring for the sick, marrying the betrothed, comforting mourners, and performing the many other kind ministries of his office. So busy was he with these local tasks that his parishioners thought him quite unconcerned about the political conflicts then raging between leaders of Church and State, but he was evidently thinking as he worked, for when he died he left a statement declaring that he had never believed a word he had preached and that it was his dying wish that the last magistrate might be hanged with the entrails of the last priest.

Many good Christians would doubtless brand this priest as an unpardonable hypocrite. They would admit, no doubt, that he did his tasks skillfully, benefited many whom he served, and was orthodox enough in outward conduct. But his beliefs, they would protest, were unorthodox, opposed to those usually required of ministers, and contrary to his actions. In

other words, these critics would approve his observable *behavior* (with the exception of the final declaration) but they would condemn his *experience* of disbelief—and the more because it was inconsistent with his conduct.

These judges of the priest seem to demand that the overt, socially verifiable behavior of a person be preceded and determined by his private, subjectively reported experience of belief in the value of the act he is going to perform. Such a requirement, though practically endorsed by millions of persons and especially by a vast majority of the world's religious leaders, rests upon the false assumptions that (1) experience precedes its correlated behavior, (2) experience causes behavior, (3) correct behavior is determined by correct experience, (4) the general trend of an individual's experienced beliefs necessarily determines his overt acts, (5) the expression of an experience is scientific evidence that it exists as expressed, (6) experience can be objectively known, and socially controlled. It is not enough, however, simply to as-

sert the falsity of these six assumptions; some effort must be made to show why they are so regarded by an increasing number of present-day thinkers.

Naïve introspection seems to support the proposition that experience determines its correlated behavior, but experimental control and directed observation have brought to light facts which undermine the notion.

Take sensations as an example. Underneath the skin there are numerous little coils, springs, and pads which act as receptors or doorways through which various forms of physical energy enter the nervous system. If a small object such as the end of a boar's bristle be lightly placed on the skin over a particular kind of receptor, the subject reports a sensation of touch. This sensation is an experience. Researchers have shown that when the end of the boar's bristle touches the skin at a specific point there is generated in the underlying receptor an electrical impulse¹ which may, if strong enough, propagate itself along a concatenation of neurons or nerve cells through the nerves, the spinal cord, the brain, and thence out to muscles and glands. If this impulse is obstructed before it reaches the cortex of the brain, no sensation is reported by the subject. It is evident, therefore, that the sensation—the experience—does not occur prior to the electrical impulsion—the behavior—but follows upon and is a result of the latter.

The preceding statement suggests a fundamental distinction between behavior and experience which should be carefully noted since it is basic to the entire discussion. Behavior is a part of the universal continuum of movement. It obeys the law that no energy ever ceases to exist so far as we now know. The stimuli, whether they be light radiations, sound waves, floating particles, sapid solutions, pressures and tensions, or other kinds of energy impinging upon appro-

priate entrances to the nervous system, are physical forces which continue over neurons as electro-chemical processes until they either spend themselves within the neural structures or pass on into muscular and glandular movements which in turn are transmitted to other objects within or outside the body.

Reported experience, on the contrary, appears only as a result of the activation of certain areas of the nervous system, and does not affect other objects in the universe, so far as we know. It simply ceases when the neural energy goes over into some other form. The fact, then, that experience is reported by the subject only when behavior takes place in certain prescribed areas of the human organism points strongly to the conclusion that behavior precedes and is the essential condition necessary for the reported experience.

Feelings of pleasantness and unpleasantness are reported by introspective analysts to be characteristics of sensations, and to correlate as do the latter with the passage of neural impulses over certain areas of the nervous system. Since the announcement of the James-Lange theory, there has been fairly general agreement among physiological psychologists that emotions as experiences result from the rapid, energetic, simultaneous passage of numerous neural impulsations over a large but specific portion of the nervous system. Glandular secretions are known to act as stimuli during the emotional process. This position and the detailed facts in support of it are well set forth by Allport.²

The percept is the reported experience of an object which occurs when a constellation of stimuli redintegrate neural areas and also integrate areas not previously so organized. It is experienced, therefore, as something partly remembered and partly apprehended for the first time. The important point in this connection is the fact that percepts like sen-

1. F. X. Dercum, *The Physiology of the Mind* (Philadelphia: W. B. Saunders Company, 1925).

2. F. H. Allport, *Social Psychology* (Boston: Houghton Mifflin Co., 1924).

sations are experienced only when stimuli arranged in specific constellations impinge upon receptors of the nervous system. As with sensations, so also with percepts, if the stimuli are inadequate or if the necessary neural area is inoperative at any point, the experience does not occur. Here again it is evident that experience follows and is conditioned upon behavior.

The image whether imaginal or mnemonic is an experience which the majority of people report when proper redintegrative stimuli activate neural impulses. The sound of the word table may so affect an individual's nervous system that he will report the experience of an image of a table, provided this sound has previously been heard by him when stimuli from a table were also affecting his nervous system through other receptors. In other terms, an image is an experience which indicates that stimuli very similar to others which have disturbed the nervous system before are now impinging upon it in such a way that they are redintegrating structural areas similar to those integrated or redintegrated by similar preceding stimuli. Thinking, dreaming, and other forms of remembering and imagining are experiences of continuations of neural disturbances which can always be traced back to initiating constellations of stimuli. That all imaginal processes are experiences of neural redintegrations is further affirmed by the fact that one can not imagine anything the whole or the parts of which he has not previously perceived in one way or another. Congenitally blind persons never report visual images nor does anyone report images corresponding to any sense modality when either the receptors or the connectors for that modality have never functioned. All forms of imagination are subjective experiences of redintegrated neural structures which depend for their redintegration upon the passage over them of neural impulsations which normally originate only at receptors.

The foregoing survey shows that ex-

perience is contingent upon, follows, never precedes its correlated behavior. This fact ought also to dispose of the fallacy that "experience causes behavior," since it is hardly conceivable that experience which follows upon behavior could be the cause of what it is obviously a result, but this simple argument, basic though it is to all scientific thinking, has not served to banish this subtle fallacy which is perhaps the most fundamental practical assumption of many educators, religious and otherwise, and which has even been exalted to the status of natural law by one of America's foremost educational psychologists.³ It is the last stronghold of the defenders of experience as a causal factor in education.

It will doubtless be granted at once that behavior is not always caused by experience. Even the most meticulous introspectionist has failed to report experiences correlated with such behavior processes as heart beat and digestion. There is a reliable record of a woman who, with her spinal cord disconnected by disease from the brain, gave birth to a child without being able to report any experience relating to the event, although observers stated that she made all the usual movements of a woman in labor.⁴ The automatic writer, the sleep-walker, the sleep-talker, and the hypnotized subject are more often than not unable to correlate any experience with their performances. Walking, talking, and many other highly habituated processes often go on, so far as we can trust introspection, unbeknown to the actor. The noise of a city, the ticking of a clock, release vibrations which impinge constantly upon the ears of persons, but the latter cease to report experiences of the passage of impulses from these vibrations provided they continue permanently. These and many similar forms of behavior are, so far as our evidence goes, not caused by nor under the control of experience.

3. E. L. Thorndike, *Human Learning* (New York: The Century Company, 1931).

4. K. Koffka, *The Growth of the Mind* (New York: Harcourt, Brace & Co., 1928).

There remains to be considered that final stronghold of experience as the basis of education, namely, the law of effect which states that an act which is experienced as satisfying is better established than one which is experienced as annoying because the satisfaction *works back upon the connection* (neural) to strengthen it while the annoying experience works back upon some antagonistic connection and strengthens it.⁶ This appears to be the positive equivalent of "The burnt child dreads the fire."

Take the instance of the baby and the candle which J. B. Watson made famous a few years ago. Even though the child was burnt each time, it nevertheless put its finger in the flame dozens of times before it learned to keep it out. Did it finally learn through the dreadful experience of being burned, or through behavior to keep its finger out of the flame?

Though we do not know much about the nervous system, it is fairly well established that if it is organized in a particular way by a given constellation of stimuli, the recurrence of a similar constellation, or an effective portion of it, will organize, redintegrate, the corresponding neural area. Now the child who reaches for the candle has long since learned to reach for what he sees. This act has been repeated so many times that it is well established. He puts his finger in the flame and *does not*, contrary to the predictions of common sense, withdraw it. The intense stimulation from the flame floods his body with neural impulses. All his muscles are set writhing and twisting. During this process his finger simply gets jerked out of the flame.⁷ If this sequence of events, reaching, intense stimulation, writhing, throwing out of finger, is repeated several times, there is built up a pattern of neural movement which redintegrates toward the reequilibration of the organism each time it reaches for the candle. Like water

or any other moving mass, the nervous system "gravitates" toward equilibrium. As Tolman has demonstrated, the organism in learning achieves this relative quiescence by the means which requires the least expenditure of energy.⁸ It follows, then, that regardless of experience which must always follow neural impulses, this baby will gradually learn to withdraw when he sees a candle, but this "learning" will be only the facility with which impulses activate the muscles of withdrawal because intense repetition has left the synapses to them more susceptible to these particular neural impulses.

The principle here illustrated may be generalized negatively and positively as follows. It is not the experience of satisfaction or annoyance which in some mystical way contrary to the known laws of energy strengthens the synapses over which the neural impulses of which it is only a subjective index have just passed; it is rather the susceptibility of the nervous system to revert to equilibrium with least expenditure of energy, i.e., by the shortest, easiest route. A rat which can reach a food box by either of two routes which are identical except that one is rough and the other smooth will soon be using only the latter, not because his experiences are more pleasant when he travels it, but because less energy is activated in satiating his hunger if he takes this route. In like manner the neural energies of a baby who reaches for the candle achieve the equilibrium which is experienced as satisfaction of seeing the light, with less expenditure of energy if the light is not touched, and consequently the child learns to look at the light without touching it. Viewed in this way, learning is entirely independent of experience, and operates under the laws which control the universal continuum of behavior.

If the reader will now return to the list of fallacies in the third paragraph, he will see that the first four have been exposed;

5. *Op. Cit.*
6. E. B. Holt, *Animal Drive and the Learning Process*, Vol. I (New York: Henry Holt & Co., 1931).

7. E. C. Tolman, *Purposive Behavior in Animals and Men* (New York: The Century Company, 1932).
8. D. M. Trout, *Religious Behavior* (New York: The Macmillan Co., 1931).

and that the last two which deal with experience as an objective datum, and in relation to the subject's report of it, remain for consideration.

The expression of an experience is not scientific evidence that it exists. The expressor may be a prevaricator, an incompetent observer, or a poor communicant. The hearer in all probability will not be capable of exact comprehension however well-established their universe of discourse. But these are only superficial difficulties compared with the fact that an experience can be reported by only one observer. Belief in its existence must therefore rest upon the testimony of only one witness. No scientific datum was ever established upon a single observation.⁹ This is not a denial of the existence of experience, but an assertion that it does not qualify as a datum of science as we now know the latter.

Furthermore, all experience must be corrected by resort to behavior. The "referred" pain or itching which you feel under your shoulder blade is probably due to a defective liver, but the physician who followed experience as a guide would treat your shoulder. Only the healer who knows the neural functions involved will be able to deal adequately with your difficulty. Hallucinations usually seem to indicate dangers which threaten the body from without, but the psychotherapist knows that they are subjective indices of internal disorders. Illusions, eidetic images, revelations, clairvoyant professions, and all the other psychical camp followers of religion are likewise subject to critical control only when conceived as subjective indices of intraorganismic behavior processes. While religion will discard many of its most precious concepts once it discovers the behavior processes through which they have come into existence, it will develop in their place others just as precious and much more reliable for the guidance of religious growth.

9. E. A. Singer, *Mind as Behavior* (Columbus: R. G. Adams & Company, 1924).

This discussion does not join the radical behaviorists in their denial of consciousness, but it does approve their position that control of religious, ethical, and other modes of development is to be sought through behavior and not through experience. The mentalists who engage in the analysis of experience into its elements—sensations, simple feelings and images—are engaged in an intriguing pastime, but their findings have never been of much psychotechnical value because experiences are not causal factors in learning or other forms of organismic change. But there is considerable evidence that the point of view here advocated is slowly but surely winning its way in those sciences and technologies which are among the most appropriate religious means of our age because they enable us to mediate human welfare more efficiently.

Psychology, which is perhaps closer kin to religion than any other of the sciences because of its beginnings as a study of the soul, had from time immemorial until near the end of the preceding century claimed experience as its peculiar province. Then came the reaction time experiments, the work of Ebbinghaus on learning and other studies which showed that all that was known through the study of experience, and much more, could have been learned through the study of behavior. Contemporaneously, the James-Lange theory suggested the epiphenomenal character of experience. Then the old doctrine of the association of ideas (experiences) was paralleled behavioristically by the experiments of Pavlov. As the present century opened, the functionalists and the structuralists were engaged in heated controversy over the conception of experience and the methods of studying it. But while they argued, experimental procedure slowly drifted to the study of organismic behavior, so that today a psychological treatise dealing exclusively or even extensively with experience would be antiquated indeed. Psychology has be-

come the science of organismic behavior.

The psychological study of religion has likewise begun to investigate religious behavior rather than religious experience, and as a result much in religious conceptualization which once passed as genuine fact has been relegated to the realm of illusion, hallucination, eidetic imagination, and misconception in general. Thus the scientifically valid data of religion are being sifted from the experimental trash accumulated through the centuries by incompetent enthusiasts who trusted the experience of their own rightness as a sure guide to fact. The very foundations of theology and eschatology are being critically reexamined, and the methods of religious education are being restated in the light of this more scientific approach. Other changes in procedures too infrequently associated with ecclesiastical religion are also rapidly taking place.

The home which has often been conceived as a miniature Kingdom of God long treated the children experimentally. The parent made the child suffer shame or punishment to deter him from doing certain evils only to find that the method of treatment produced more ills than it cured. The new parent is paying less attention to the induction of certain kinds of experience, but more to the control of child behavior. There is a classic story of a young mother who accepted her physician's statement that her baby should nurse at four hour intervals. The grandmother of the baby heard it crying between meals and insisted that it be fed then and there "because it was hungry," but the young mother instead of being guided by an imaginary conception of what the baby's experience was, remained true to her behavioristic policy. Those sobbing sentimentalists who try to get parents to "put themselves in the place of the child" experimentally instead of objectively controlling the stimuli, the functions of muscles, glands, nerves, and sense organs which condition the child's behavior, are the worst enemies childhood

has today. But the new order is coming. The parent who leaves his feelings (experiences) and those of his child out of account in his intelligent effort to produce conditions adequate for right conduct and its consequent sound character, is surely on the way, and in many homes, already here.

In dealing with those whose behavior is not conventionally approved—the sinners, heretics, criminals, insane and aments—a new day is dawning.

The judge once passed sentence on the basis of how he felt and how he thought the prisoner felt. While the intention of the latter when he committed the crime and the degree of his penance during the trial are still, unfortunately, factors in the sentence, nevertheless, definite advances are being made. The psychiatric report (which has passed from mentalistic analysis and experimental speculation to behavior histories, objective lie detectors, chemical analyses, etc.) shows how the prisoner "got that way," and the truly modern sentence indicates behavior processes designed to reconstruct the character of the criminal instead of vindictive pronouncements to satisfy the feelings of society, and particularly the judge.

The mentally abnormal who were previously beaten and maltreated to satisfy the vindictive feelings of those whom they offended are now almost everywhere controlled by reorganizations of environment and intraorganismic adjustments. The slow to learn are not punished by worried teachers who try to give them unpleasant experiences to "awaken their minds," but are segregated and placed in situations suited to their behavior possibilities.

Heretics once defrocked, burned at the stake, crucified, or tortured in other cruel ways because they could not report conventional experiences (beliefs) are in recent years being judged more upon the orthodoxy of their conduct (behavior) and less upon their failure to report proper experiences. Of course there is still economic persecution of thinking men by

petty ecclesiastical and educational politicians in high offices, but these acts are not representative of the spirit of our age.

Experience was long the end of education and religious education. Noted educators were saying a few years ago that an educated man is one who possesses the experience of the race. Now the educated man is one who is skilful in whatever he does. The demand for experienced teachers is still heard in educational circles, but who would exchange a skilful teacher for one with forty years' experience if he performs the teaching acts poorly? It used to be fashionable to urge young teachers to put themselves in the pupil's place and teach accordingly—imagine the child's experiences and let them guide the teaching—but it is now known both that the thing suggested is impossible and that the end sought—skilful pupil performance—can be arrived at much more efficiently by controlling the factors which condition the behavior of the child.

Religious educators doubtless from primitive days almost to the present have been greatly concerned with the child's religious experience. The preliterates in various tribes, the evangelists and pastors in many churches today require right beliefs, union with God, sense of divine forgiveness and many other experiences, or at least the report of them, before admitting the child to full fellowship. But here also a change is coming. The Boy and Girl Scouts, the Camp Fire Girls, the Girl Reserves, the various Y. M. C. A. and other programs, the class activities of the church schools, the public school curricula and many other agencies are

moving away from the effort to control life through experiences, and are instead learning to guide it through the organization of the conditions necessary for good behavior. Even those modern religious educators who talk about character through creative experience probably mean that character can be had only through creative behavior much of which is doubtless never experienced by the subject.

The conception of experience as an end leads to quiescent mysticism, orgiastic ecstasy, sensation-seeking restlessness especially in the young, phantasy, day-dreaming idleness, excessive and morbid introversion, punitive vindictiveness, hysteria, illusory thinking, inaccurate imagination, and lack of general social efficiency. Experience conceived as an objective means for the control of individual or social development is unsupported by scientific facts, ignores a great range of organismic and extra-organismic movements which are demonstrable factors in the characterization of the individual, directs usage away from the true means of educational control, and hinders the coming of objectivity in human relations. But to regard experience as nothing more objective than a subjective index of intraorganismic behavior-processes which are conditioned by the structures and the stimuli of the organism at once puts experience outside the realm of scientifically verified fact, and at the same time points to the control of the factors which determine behavior as the most efficient method by which the religious educator can contribute to the development of character and personality.





ADOLESCENT RELIGION IN RELATION TO MENTAL HYGIENE*

MILO L. WHITTAKER

IN attempting to write upon the subject indicated by the title of this paper, one is confronted at the outset by a mass of conflicting testimony. An analysis of the literature dealing with the religion of the adolescent reveals the fact that the writers who are most prolific quite generally ignore the importance of basing their statements upon objective investigation. Conclusions are based upon the broad assumption that religion is one of the most natural and, at the same time most vital forces which shape the life of the adolescent. "There is hardly an adolescent," says Freehof² "who is indifferent to religion."

On the other hand, there are those who write less but perhaps with more caution. They are inclined to discredit the repeated statements about the importance of religion to the adolescent. Schwab and Veeder³, state that religion "seems about as important to the adolescent as going to a new school or doing something that means no more than some slight adjustment, a slight deviation from the customary." An investi-

gation reported by Pratt⁴ brings forth the statement from sixty-six of 104 boys twelve to fourteen years of age that "religion has absolutely no value." This statement is based on a study made in Germany by Emlin among boys who had received eight years of religious instruction. The answers were given in response to the question, "What value has religion?"

Before we shall be able to discuss the problem of adolescent religion in relation to mental hygiene, we must first investigate briefly the mental and emotional life of the adolescent and point out, if possible, those conflicts and disturbances which threaten his stability. It will be necessary, in the second place, to inquire into the nature of adolescent religion and to evaluate it as an influence in the unfolding life of the adolescent.

One of the important contributions of recent research in the field of adolescent psychology is that adolescence is not, as was formerly supposed, a period of cataclysmic upheavals in the emotional life of the individual. This is not to deny that emotion during this period, both as to its rapidity of growth and its influence upon stability, is a matter of prime importance. It seems probable, however, that qualitatively the emo-

*This paper was written in a course on Mental Hygiene of the School Child given at the Iowa Child Welfare Research Station, State University of Iowa.

1. Solomon B. Freehof, H. S. Dimock, and A. Eustace Haydon, *The Modern Child and Religion*, reprint from *Building Character* (Chicago: University of Chicago Press, 1928), p. 311.

2. Sidney L. Schwab and Borden S. Veeder, *The Adolescent: His Conflicts and Escapes* (New York: Appleton, 1929), p. 171.

3. James Bissett Pratt, *The Religious Consciousness* (New York: The Macmillan Co., 1927), p. 103.

4. See footnote 4, bottom column 1, page 812.

tional states do not differ from those of the preadolescent period⁴ but, as Brooks says, are largely modifications of emotions already present⁵. Brooks further states that his own investigations show that anger, fear, and other nonsexual emotions are better controlled than in the preadolescent period⁶.

Whatever view we may take of this latter problem it cannot be denied that, considered from the standpoint of social adjustment, the emotional life of the adolescent is of vastly greater importance than that of the preadolescent. This is due to the ever-widening field of the older individual's social contacts. Failure to attain a satisfactory control of the emotions at this time will be certain to result in social conflict which will, in all probability, intensify the lack of adjustment.

The most important of the emotions in need of control and direction during adolescence are anger, fear, doubt, and love, together with other emotional states associated with sex. The contributions of emotions to daily life must not be overlooked. They relieve the monotony of life, they improve personality, and they often result in greater achievement. On the other hand, they may be harmful if given full sway, for long and severe emotional strain often results in injury to both physical and mental health. This is the reason it is so necessary to train the adolescent in emotional control.

The primitive impulse known as anger is one of the most disturbing of the emotions. It may be conceived as a preparation for violent physical exertion. It draws unduly upon the glandular secretions of the body resulting in an overstimulation of the heart and, in its extreme form, may leave the body in such a weakened condition as to border on physical collapse. Moreover,

4. L. A. Peckstein and A. Laura McGregor, *Psychology of the Junior High School Pupil* (Boston: Houghton Mifflin Co., 1924), p. 107.

5. Fowler D. Brooks, *The Psychology of Adolescence* (New York: Houghton Mifflin Co., 1929), p. 215.

6. *Op. cit.*, p. 231.

anger is the parent of revenge, a conduct quality which is destructive of a well-integrated character. Its cure lies in training the power of inhibition and in developing a type of self-control which prevents anger when individual purposes are thwarted.

The effect of fear upon the developing child has received the attention of all students of child psychology. The fears of early childhood, however, are usually outgrown by the time adolescence is reached, yet in some cases the effects of childish fears linger far into adult life. It is more important that we give our attention to adolescent fears—those fears which arise not so much from external sources, as is the case of the child, but which grow out of the inner life of the individual and are aroused by his own thoughts.

Adolescent fears may be caused by a variety of factors. The following are examples: Parents often unwisely use fear as a basis for securing obedience. The literature read by adolescents often becomes the basis of fear, due to the suggestible nature of children at this age. Perhaps the greatest of adolescent fears is the fear of death. Starbuck's⁷ investigations indicate that 31 per cent of adolescent conversions are due to fear of death and hell and remorse for sin.

Another cause of emotional disturbance of the adolescent is doubt. This takes on various forms, sometimes a doubt as to parentage and frequently doubt concerning the fundamental doctrines of religion. This is most likely to occur, according to Brooks, if the religious teaching has been rigid, morbid, and hostile to science.

Love and the other emotional states associated with sex are among the most difficult forces to cope with during the period of adolescence. As a disturbing element in adolescent life, their influence is too well known to demand elaboration. The sex aberration as a destruc-

7. Edwin D. Starbuck, *The Psychology of Religion* (Oxford: Clarendon Press, 1924), p. 54.

tive influence to the mental stability of the adolescent boy is well described by Williams⁸ in his chapter, "Can Youth be Coerced?"

Turning our attention to the nature of adolescent religion, it is wise to consider what religion really is. An attempt at definition would most probably result in failure, for the term has come to be used in such a broad sense that any definition which would include this ever-widening concept would not be usable. And, on the other hand if one were to explain religion as used only

in this discussion, the definition would be too narrow to be acceptable. Furthermore, religion as it is defined and as it is taught bear little relation to each other. James⁹ says in this connection, "Most books on the philosophy of religion try to begin with a precise definition of what its essence consists of. Meanwhile the very fact that they (these definitions) are so many and so different from one another is enough to prove that the word 'religion' cannot stand for any single principle or essence, but is rather a collective name."

It is generally admitted that the religion of the adolescent is but the outgrowth of the religion of childhood. Hence, to obtain an understanding of adolescent religion, it is necessary to inquire into the religion of the child. From whatever angle a study of childhood religion is approached, one is confronted by the fact that it consists primarily of a set of beliefs about God, and is based upon awe if not upon actual fear. Do children possess religious feeling? Pratt¹⁰ answers this difficult question by saying that one can only say

in the vaguest terms that, while they have little that is subjective, children do possess a genuine and intense religious feeling, but it is chiefly a feeling of awe. Being children they do not discriminate in the acceptance of "religious truth." It may come from priest or parent or kitchen maid; it is equally authoritative.

Mudge¹¹ says that although the child's ideas of religion are largely determined by older people, yet the child has a rudimentary religious philosophy of his own. He accepts adult teaching about God but fits it into his own scheme of

things. His religion is primitive, hence an anthropomorphic God and a world of magic offer no difficulties to his undeveloped mind.

It is out of this crude background of childhood religion that the religion of the adolescent is drawn. That it could be essentially different from the religion of the child is scarcely probable, yet the onset of adolescence brings profound changes in outlook. The child is at this age being freed from parental control; he begins to think and act independently; his horizon and education advance as he enters high school; his social contacts become more numerous; and above all the church, following its tradition, confronts him with more specific demands as to religion. He becomes critical of religion as well as of many other things. He becomes an amateur philosopher. His religious development is not always easy. In many cases it is complicated by the sort of religious teaching he has received both at the hands of parents and religious teachers. An inner struggle between contradictory impulses is going on, some of which may become painful and disrupting.

But just what does religion mean to

8. Frankwood E. Williams, *Adolescence: A Study in Mental Hygiene* (New York: Farrar & Rinehart, 1930), pp. 77-80.

9. William James, *The Varieties of Religious Experience* (New York: Longmans, Green, 1911), p. 26. 10. *Op. cit.*, p. 105.

11. E. Leigh Mudge, *Varieties of Adolescent Experience* (New York: The Century Company, 1926), p. 109.

Too much attention has been given in religion to the question of whence we came and whither we go from here, and too little attention to what we should do while we are here.

the adolescent youth? Is it a guiding, dominating force which determines his conduct and his outlook on life, or is it only a spiritual experience which is kept separate and apart from life? Unfortunately, the evidence is in hopeless conflict upon these questions. Quoting from Schwab and Veeder¹²:

The ever present idea of sin and its consequences and the vague and often terrible penalties characteristic of most religious authority might be expected to prevent the adolescent from deviating from the strict line of duty. Curiously enough, the fear of sin and the dread of its consequences, which so often fill the adolescent's mind with all kinds of terrifying pictures appear to be of little consequence in either controlling or modifying conduct or changing actions from the wrong to the right kind.

While the above quotation need not be accepted in its entirety, it seems probable that religion as a motivating force in the life of the adolescent may have heretofore been somewhat exaggerated. It may be that opinions as to the power of religion in the adolescent life have been based upon exceptional cases rather than upon the rank and file of adolescent youth. In this connection mention should be made of the results of Kupky's¹³ investigation conducted recently at Leipzig. Out of 148 themes written by fifteen- and sixteen-year-old girls in a vocational school on the subject of "What arouses my reverence," only a few "showed any traces of religious experience of a deeper sort."¹⁴ This author quotes Stanley Hall as saying that he was surprised to discover that the "budding girl" is utterly unreligious. Kupky states that he found no proof of the contrary in his papers written by adolescent girls.

In the foregoing discussion the fact has been pointed out that adolescence is a critical period. Although not sharing the older beliefs that it is a "period of peril" in regard to mental and emotional development, nevertheless, it is

possible frankly to accept the view that much more than ordinary precaution should be exercised in directing development during this period. Emotional strain too long continued, mental worries too intense, or physical disorders too long neglected may result in permanently impaired health. Whatever will add to the serenity of outlook upon life, whatever will relieve the emotional tension to which the adolescent is all too frequently subjected, whatever will add to the mental poise should be a welcome influence in the life of the adolescent youth.

It is with these thoughts in mind that the religious contribution to the mental health of the adolescent is considered. Shall religion be classed as an asset or a liability in relation to its influence upon mental hygiene? Frankly, it may be either. Undoubtedly so-called religion has in many instances been an altogether disturbing influence in the lives of children and adolescents. Such a morose and gloomy outlook on life as was contained in the religion of our Puritan forefathers could scarcely be considered in any other light than as a liability to the lives of children. This point is well illustrated by the following verse which children were required to memorize.

Then let me always watch my lips,
Lest I be struck to death and hell;
Since God a book of reckoning keeps,
For every lie that children tell.¹⁵

The writer of this paper can bear testimony to the soul-racking disturbance which results from an overemphasis upon the "God fearing" type of religion which was in vogue up to the close of the past century. The fears aroused in the plastic mind of the child about the consequences of sin and of punishment after death are all too vivid in the minds of the older generation to require elaboration. But happily, that type of spiritual pabulum upon which the past generation was fed has largely

12. *Op. cit.*, pp. 166-167.

13. Oskar Kupky, *The Religious Development of Adolescents Based Upon Their Literary Productions*. Translated by William Clark Trowe (New York: The Macmillan Co., 1928).

14. *Ibid.*, p. 102.

15. Beckstein and McGregor, *op. cit.*, p. 99.

passed out of date. It should not be supposed, however, that it has entirely disappeared, although religious teaching and preaching of today place much less emphasis upon the fear of death and hell.

The adolescent of today is likely to find his greatest difficulty in squaring his theological beliefs with his scientific knowledge. This is well illustrated by the following quoted paragraph:

Stimulated by my confirmation, I had begun to occupy myself more deeply with the Christian doctrine and had succeeded so far that I believed in God. . . . There were many doubts. I thought that with time I should reach peace and steadfastness of faith because I fancied myself on the right road. I reached fifteen years of age. Then, however, a sudden revolution took place within me. Almost at the same time everything that I had believed before was discredited.¹⁶

It is important to emphasize at this point that the intense and destructive religious fears, so common among the adolescent youth of past generations, have disappeared along with the old type of preaching. No doubt they may yet be found in those more remote regions where the "revival" and the emotional type of religion are still in vogue. Although the evidence shows that a certain kind of so-called religious teaching has resulted in a type of mental disturbance which is undesirable, the instances referred to should be regarded as rather isolated cases.

One of the greatest needs of the present day is the objective study of adolescent religion as it pertains to the youth of today. Too much of the interpretations and evaluations of adolescent religion are based upon studies made in a by-gone age. Two of the classics which form the basis of much of present-day literature on this subject are Starbuck's *Psychology of Religion*, the data for which were gathered between 1890 and 1910, and James' *Varieties of Religious Experience* written in 1902. These studies were made at a period when the emotional element in religion

was its chief characteristic and when practically every American community was "stirred to its depths" by the annual revival meeting. It would seem to be extremely probable that the results of the passing of the revival, together with the unparalleled extension of education among the masses which has occurred within the last twenty-five years, would reveal attitudes toward religion quite different from those found a quarter of a century ago.

The question still remains unanswered: May religion be regarded as an asset to the mental health of the adolescent? If religion cannot be so regarded, a further question arises: May it be so reconstructed that it will contribute to mental health?

It is a significant fact that most writers on the subject of adolescent religion place the primary emphasis on what religion might or should do for the adolescent rather than upon what it actually does contribute. Coe¹⁷ in discussing the development of religion during the adolescent period says, "One's religion must become more clearly one's own, a value personally realized, an idea that can bring personal conviction; on the other hand it must become socialized, idealized and expanded until it is all inclusive." In this same connection Miss Moxcey¹⁸ says:

Just because all the powers of life are so responsive, and the emotions are so strong, there is now the crucial opportunity to build up Christian habits of thinking and action in all areas of interest. These can and should expand and develop far beyond the present possibilities. But the emotional glow and fervor of youth may be so firmly associated with the Christian ideal in every direction in which later life is to expand that there will be laid up an enduring capital of motives which will not fail under later stress.

No field of thought offers so great a temptation for indulging in platitudes as does the field of religion. Pulpitiers and religious teachers alike fall victims

17. George Albert Coe, *Education in Religion and Morals* (New York: Fleming H. Revell, 1911), p. 249.

18. Mary E. Moxcey, *The Psychology of Middle Adolescence* (New York: Caxton Press, 1925) pp. 172-173.

to mere verbalisms used upon all occasions as substitutes for conclusions based upon objective evidence. Consequently people are left seriously in doubt as to the fundamental contribution to life of present-day teaching of religion, and are driven to base their conclusions largely upon negative evidence.

It is common knowledge that organized religion, as represented by the church, is losing its grip on the younger generation of today. What answer can be offered for this but that young people place a relatively low value upon what the church has to offer? The church is the one organization whose sole purpose is to propagate religion. Regardless of what may be an individual's definition of religion in the abstract, the fact is inescapable that to the rank and file of people religion is what is taught by the church. And this is being slowly but surely repudiated by the on-coming generation.

What has just been said is not so much for the purpose of calling attention to the weakness of organized religion, as to emphasize the fact that what the church has to offer is failing to make an effective appeal and to emphasize further that, granted that the church does possess a fundamentally sound religious program, its impotence lies in its failure to make contact with the unfolding life of adolescent youth. In this connection we must recall the statement of Schwab and Veeder that religion occupies a relatively unimportant place in the life of the adolescent.

The problem of adolescent religion cannot be satisfactorily disposed of in this perfunctory manner. There are intelligent religious teachers who possess a vision of the tremendous possibilities of religion as a balancing force and an anchor in the lives of adolescent youth. They conceive religion as a life to be lived rather than as a set of theological beliefs to be endorsed. It is in this group of religious teachers, though

small in number, that hope for the future lies.

If religion is to be one of the agencies through which adolescent youth may obtain a serene, happy, and wholesome outlook upon life, it seems fairly evident that a rather drastic reconstruction of religion must take place. As has already been pointed out, adolescent religion has centered chiefly around a set of beliefs. Much religious teaching of children is concerned with seeking to lead the child to an understanding of God. Here is the core of the difficulty. Who can understand God? Who is capable of imparting to the immature mind of adolescent youth any sort of acceptable conception of God? The greatest minds of the ages have wrestled with this problem without success. Yet the youth of today have been placed under the tutelage of butchers and candlestick makers who give them instruction in the meaning, the nature, and the purposes of God; and people have been content to call this a system of religious instruction. An understanding of God and the divine plan of the universe can come only as a result of reflective thought, and this period of reflective thinking comes much later than adolescence.

If religion is to play a constructive part in developing a normal mind in the adolescent, will it not be necessary to abandon the thought that it must be built upon an understanding of God and His divine plan? This query is put forth in view of the rather strong evidence that religion, as it is now constituted, makes very little appeal to the adolescent nor does it in any serious way affect his conduct. Children should not be taught that which they will some day have to un-learn, for unlearning is a difficult and often disastrous process.

Too much attention has been given in religion to the question of whence we came and whither we go from here, and too little attention to what we should do while we are here. Religion is not necessarily concerned either with man's

origin or his destiny but it should be tremendously concerned with life now and here. It is declared by most students that the great need of the adolescent is a pattern, an ideal upon which he can focus his life. What more satisfactory ideal could be presented to young people than the life of Jesus of Nazareth? Is not service the very essence of His teaching? A student with whom the writer is acquainted, once made a comparison of the relative number of words which Jesus uttered in emphasizing the importance of human service on the one hand, and the nature of God and the life hereafter on the other. He found that the ratio was ninety to one respectively. This suggests the relative importance of the two ideas.

Although it is not the purpose of this paper to present a program of religious instruction, the proposition is submitted that any religion to be effective as a guiding principle must be concrete and must present a challenge. The suggestions presented above involve these two elements in their completest form—a religion of humanitarian service in which the adolescent may actively engage and the ideal of Jesus as the perfect pattern.

One of the goals of happiness, according to Burnham¹⁹ is the avoidance of mental conflicts. Yet the tendency of religion as now commonly conceived is to create, not to avoid, mental conflict. A religion based upon service rather than belief would by its very nature avoid those situations in which mental conflicts arise. Furthermore, it would give ample outlet for self-expression and present opportunity for constructive activity, both of which are essential to the development of a normal personality.

In view of the rather widespread in-

19. William H. Burnham, *The Normal Mind* (New York: Appleton, 1924).

difference of adolescent youth toward organized religion and the conflicting opinions as to the importance of religion in the life of the adolescent, it would not seem unfair to state in conclusion that religion, as at present represented by the church, is not to be considered as one of the major positive factors in adolescent development. It should not be denied, however, that in individual cases religion, where it has been wisely taught, has been a powerful factor in creating a wholesome outlook on life. But if religion touches at all the lives of the rank and file of adolescent youth, it is in such a crude and ineffective manner as to make its constructive influence weak if not altogether negligible.

The world is greatly in need of a new analysis and evaluation of the place which religion occupies in the lives of adolescent youth. Such an analysis must be arrived at by objective research and must be based upon both the religion and the youth of today. Finally, there is evidence to support the belief that a reconstruction of religion is needed in order to place it in harmony with the advance in the physical and social sciences of the present day.

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SOME PRINCIPLES AND METHODS OF PERSONAL TRIUMPH

C. E. RUGH

INTRODUCTION

EVERY normal person desires to succeed and keeps normal by trying to succeed in adventures deemed worth while. Every person of experience knows of cases and of persons rated successful. Conversely, they know of cases and of persons rated as failures. In spite of these facts there is very little reliable literature concerning the essential or fundamental factors and processes of triumphant living. There are plenty of recipes for particular procedures and no doubt the lack of fundamental treatments is due to the fact that these great problems are little understood and appreciated. It seems high time for us to begin asking why normal intelligent human beings do not discover the abiding principles and efficient methods of personal success. It looks very much as if many persons were employing the animal method of "trial and error." Perhaps if we had less sense and less ambition we might be more successful by this animal method.

There is another set of phenomena of failure that deserves attention in this con-

nection—the method of *imitation*. The recent noted or rather notorious example is that of pee wee golf. It seems difficult for human beings to achieve Emerson's insight that where human problems are involved, "imitation is suicide." One of each kind is enough in human affairs.

In addition to the facts and fallacies involved in the method of "trial and error," and in addition to the facts and fallacies involved in the method of "imitation," there are the facts and fallacies involved in the methods of divisions of labor. The processes of labor have been divided and differentiated until there seems to be no limit to the smallness and number of processes. All this has emphasized the importance of mechanical means and methods and may induce the degradation of personality by elevating skill and efficiency above intelligence and purposeful action.

The method of "trial and error," the method of limitation, or the method of mechanization are not the methods of personal triumph. The nature, functions, and values of personality must be dis-

covered and put into operation by a person if that person would achieve perpetual triumph.

Ever since the general acceptance of the Brooks' formula for life, "response to the Order of Nature," biology has employed bipolar formulae for explaining and interpreting life phenomena. The newer knowledge of physics and chemistry has made bipolarity a universal philosophical principle. Ever since the general acceptance of the doctrine of evolution, heredity and environment have been used as the contributing factors in life phenomena. The phenomena of personality cannot be squeezed into this formula. The fundamental and determining reason is found in the fact that personality is not only unique but is also a creative principle and functions as a factor, creating the facts about both heredity and environment. Therefore, three factors must be considered. The best terms yet proposed for these three are: (1) Agent; (2) Situation; (3) Reciprocal Responses.

In the *Psychology of Achievement*, Pitkin says, "there are two sciences of success. The first is Job Analysis. The second is Personal Analysis. Neither can be boiled down to a few pretty formulas. All the old maxims may be quite true, and still they fall far short of being recipes of success" (p. 23).

In this study we are not concerned with recipes nor even with the sciences of success but the philosophy of personal triumph. This comes by synthesis, not by way of analysis except that efficient synthesis rests back upon accurate analysis. If we accept the triune formula for personality then the two analyses are: (1) Analysis of the situation; (2) Analysis of agent; (3) Synthesis through reciprocal responses.

THE FACT AND PRINCIPLE OF PERSONAL DISCOVERY

This is not the place or occasion to elaborate the nature, functions, and values of personality. Every normal person is

normal because he is personally acquainted with some of these facts at first hand. These first-hand acquaintances are assumed. It is assumed that these are unique and personally acquired. But it is attempted here to exhibit in the concrete certain examples that may help in the understanding and appreciation of personal discovery.

The first example is taken from learning to swim. The specific gravity of a person is heavier than water and therefore will sink in water unless the person does something to escape sinking. To become a successful, a triumphant swimmer, a person *must discover for himself the buoyancy of the water*. The water will support as much of the weight of the body as the weight of the water the body displaces; but this is not the total weight. Therefore, the person must overcome, must triumph, over the difference between the weight of the body and weight of water of the same volume. This is a personal discovery. It cannot be learned from another. It cannot be learned without going into the water. It might be learned in an accident of being thrown into the water. It cannot be learned by trial and error or by imitation or by the principles of division of labor. There was a story of a Chicago teacher who taught swimming before going into the water. One of the pupils was asked what happened when he went into the water. His reply was "I sunk." This is another example of a "Chicago racketeer." When the buoyancy of the water is discovered it implies not only that buoyancy but also what the swimmer does to take advantage of it. After it is discovered, the swimmer has faith in it and in himself. I know of no simpler example of faith and how it is acquired. After discovery, the swimmer has the vision and the valor and the consequent triumphant action.

To this example it has been objected that it is no different from what happens to any other animal that learns to swim. It is easy to reply that it is certainly dif-

ferent from the birds, lighter than water. It has also been suggested that swimming may be learned by "trial and error." This certainly is an "error." The learner may try and try until the discovery is made but there is no error noted and avoided. Each try is a try and the discovery is not by accident. Just what happens no one ever seems able to tell. Instead of "trial and error" the case might be covered by "effort and success." It seems unnecessary to discuss the foolish suggestion that this discovery may be made by imitation and it certainly cannot be learned piece-meal by division of labor. The personal triumph of learning to swim involves the personal first-hand discovery of (1) the buoyancy of the water; (2) what to do and how to do it to supplement this buoyancy so as to overcome the difference between the weight of the body and the weight of an equal volume of water and (3) the resulting faith in the water and in the self.

There are many such personal discoveries necessary for perpetual triumphant living but this learning to swim may be taken as a fair example of many of them. It may seem a great jump from this case of triumph over water to the triumph over nature but the method is similar and is not an algebraic sum of many separate discoveries.

THE BUOYANCY OF NATURE

Unless dumped into the water by an accident, swimming follows a voluntary plunge. We are in and a part of nature. There is no escape, but triumphant living is none the less a voluntary procedure. Nature provides the processes and means for the metabolisms by which we live but a normal person must "make a living." Like in swimming we must discover the foods and drinks that support us and so with all the other forces of nature by which we live.

Out of these discoveries emerge the faiths that support our adventures by which we control and in some cases overcome the forces of nature. A general

and receptive attitude of nature is often described as natural religion.

THE BUOYANCY OF SOCIETY

Human nature supervenes on nature. That is the ground for the distinction between nature and human nature, but this is no ground for the so-called "supernatural" in the sense usually employed. It is unnecessary to cite examples of society downing and drowning the individual. The supremely important fact is the buoyancy of society by which the individual may survive. The primary principle of survival, development, and triumph is kinship, kindness, friendship, and this is, as in nature, a discovery through adventure. He who would have friends must show himself friendly. Here the principles and methods are the same in kind though different in details. A general and abiding faith in humanity is much more than an algebraic sum of faiths in persons and institutions though it involves this. "Above all persons is humanity."

The "world of nature" may be used to include human beings but "organized society" presents situations that cannot be met triumphantly by the methods that are successful with the rest of the "world of nature." The major premise in natural science is "uniformity of natural law" but in the realm of human nature differences are just as significant and often more so than uniformity. Since both personality and institutions are unique, the methods and techniques of personal triumph with persons and institutions must be specific.

Since persons are things *in and of nature*, the methods and techniques of the natural sciences do apply and may even be used with *accuracy* but they never can be *adequate*.

To live triumphantly with persons and in institutions each person must discover for himself the buoyancy of "society." Friendship or kindness operating through fellowship is the primary principle and method. To have friends, a person must

show himself friendly and this is a personal discovery in each case.

The second principle and second method is faith, confidence in both friends and oneself to sustain this friendship, fellowship, and co-operative adventure. There is a foolish doctrine of a general faith in all human beings. This is supposed to exhibit good intentions but it does not exhibit good sense. Discriminating intelligence is just as imperative in employing the buoyancy of society as the buoyancy of nature.

Christianity certainly teaches us to treat every person as a person, but *fear* and *hate* are not only native endowments but very important functions for triumphant living. Jesus was meek and lowly but was discriminating in his friendship and failed in the case of Judas.

Mother Nature and Father Time provide many means of escape from the forces that would destroy us. Both the body and personality have ways of creating immunities against the immediate recurrence of diseases. In addition, intelligent and adventurous persons and institutions discover artful ways of co-operating with Mother Nature and Father Time. Physical, mental, and social hygiene are increasingly successful in prevention and recovery. In addition, there is an increasing number of successful physicians of body, mind, and spirit, but the methods of their employment is the same as for other means of success—adventure, discovery, faith, and personal effort in using means prescribed. The willingness, even anxiety of the experts to help in both prevention and recovery, is another interesting example of buoyancy of society. There are tragic failures in medicine and social welfare work, but there are also plenty of successes to justify the development of faith and the employment of personal effort.

THE BUOYANCY OF THE UNIVERSE

A person may understand and appreciate Nature and society sufficiently to survive and achieve a modicum of suc-

cess and yet fail to achieve perpetual triumph because he fails to discover and use the buoyancy of the universe. The universe is much more than the algebraic sum of the processes of Nature and society. It takes the total universe to support any one of the events of either Nature or society and until a person senses this totality of reality and tries to respond to it, he fails of supreme triumph. At this point, the insight of William Brown of Oxford as set forth in *Mind and Personality* and also in *Science and Personality* is of unique significance. It is at this point we come upon the real significance of a vital religion. Here the primary problem is the problem of God. The second problem is the System of Values, dependent upon the discovery of the buoyancy of God. The third problem is that of the ways and means of conserving these values. The literature here is voluminous and confusing and all that is intended here is merely to point out that the principles and methods are the same in kind as for the other fields of adventure.

CONCLUSION

If this brief study of this stupendous subject has been in any way successful in intention then those who believe in the theories herein advanced will have discovered that a person is a highly sensitive and responding agent who creates his own personality by adventures in which he assumes responsibility for the resulting achievement. Triumph cannot be borrowed, bought nor stolen. It is a personal achievement. Being such, it comes first by way of a triple discovery:

I.

(1) First, the discovery of the buoyancy of the situations in which the triumph may occur.

(2) Second, the discovery of the personal abilities to take advantage of the particular buoyancy.

(3) Third, the discovery of the method and technique of procedure for each kind of situation.

II.

The second set of principles and methods are concerned with the development of a personal faith, and it is a development. The primary adventure by which the discoveries are made, involves a primary faith often appropriately described as somewhat "blind." This primary form of faith is revised and reconstituted by the discovery but must be distinguished from the discovery. By this second stage both the "vision and the valor" of faith are increased and made more efficient. This revision implies a new attitude or better appreciation of one's own universe.

III.

The third stage of triumph involves the principles and methods of *improvement*. The first discoveries and the first faiths are never sufficient in a universe as complicated and changeable as ours. There are always new contingencies. James well expressed it when he said the "faculty of effort must be kept alive by gratuitous exercise." "Waste motions" must be eliminated. New syntheses must be made. Skills, insights and apprecia-

tions must be developed up to the point of personal enjoyment before personal triumph is assured. This thrill of enjoyment is the indispensable instrument of integration of personality deserving of triumph.

IV.

And finally there are the principles and methods of recovery from failure and defeat. The very principle of buoyancy and triumph implies struggle but they also imply survival, development and final success—perpetual triumph. The forgiveness of sin is an indispensable doctrine of Christianity, no matter what theoretical difficulties it raises. Both the processes of sin and the subsequent recovery are adequately set forth in the parable of the prodigal son. The total reconstitution of the family was terribly marred by the unforgiving attitude of the other son, but we must not forget the remarkable assurance of buoyancy of the father's attitude in saying to this other son, "My son, you and I are always together; all I have is yours" (Luke XV; 31). That is the final assurance of the faithful, and what an assurance!

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NEGRO MINISTERS AND THE COLOR LINE IN AMERICAN PROTESTANTISM

JESSE HOWELL ATWOOD

THREE are Negro leaders who insist that Negroes must develop a black God along with a new political state and a distinct Negro culture. Others see in the universalism of Jesus and Paul the ultimate bases of a human brotherhood which would ignore race differences as incidental in the face of the more fundamental of human concerns. To this latter group of Negro leaders the present division in American Christianity along racial lines appears as a definite compromise with the religion and ethics of Jesus. The present study seeks to discover the attitudes of representative Negro ministers in a great urban center toward this fact of division into racially distinct religious bodies, popularly referred to as the color line in American Protestantism.

The color line in American Protestantism may be said to refer to the prevailing American custom of membership grouping in the local church, as almost entirely Negro on the one hand or white on the other. Separation in some cases extends to the entire denomination. The African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Colored Methodist Episcopal Church and the two National Baptist Conventions represent independent denominational groupings without white affiliations. In the Methodist Episcopal, the Presbyterian, the Protestant Episcopal, Congre-

gational, Disciples and Adventist Churches the Negro membership is to be found largely in separate congregations, but organically these predominantly colored congregations are integral with the white churches in forming the denomination.

There are local churches which may be said to bridge the color line, that is, which have membership of both colored and white people. This exists and has existed since slavery days in some churches in the South, but it is accompanied by segregation at the rear, to the side or in the gallery of the church, and thus requires the Negro to accept an inferior status. In the North, in sections where the Negro population is small, white Protestant churches have opened their doors and have received colored people as members, but when the colored population becomes more numerous Negroes are almost always encouraged to form a church of their own. Mixed churches such as that of Rev. John Haynes Holmes' Community Church in New York City are rare and distinctly out of harmony with the mores of both North and South. In Chicago a number of Negro churches were found having a few white persons among the membership.

This study started with the question: How do Negro ministers feel about racial division? Is it another form of segregation? Or do they for the most part take pride in their independent, self-

supporting churches? How many of them regard this fact of racial division in American Protestantism as a constant contradiction of the spirit and teachings of Jesus? The way to find out was to ask Negro ministers, but that was not so simple. Could a stranger of another race expect to discover a Negro minister's real convictions on such a matter? Would not the answers, if they could be secured, be rationalized statements supporting the dignity of the person or his race rather than actual attitudes? It was necessary to discover other indices of attitude than the verbal answer to a simple question. And so each of the sixty-one ministers who constituted the sample was encouraged in the interview to relate significant life experiences, to tell of his friendships with white people, to express estimates of other persons, to describe his own sense of duty, his longings, his worries, his ideals, his self-estimates, scraps of philosophy, to tell about the policies of his church, his opinions of the other colored churches and of white churches, his feelings as to specific cases of interracial friction: all directly or indirectly related to the central inquiry—racial division in American Protestantism. Certain questions in the interview checked against other questions at other places in the interview. The pivotal inquiries of the study were scattered throughout the interview. Something of the life-history was related by each minister in reacting to the fifty-six major questions. Public utterances were checked against statements made in private conversation. Autobiography, poetry, controversial pamphlets and private correspondence in certain cases supplemented the records of casual conversation and of the more formal guided interview. Wherever possible verbal statement was checked with past behavior.

Certain questions opened the way for the minister to offer praise or criticism of Roman Catholicism, Christian Science, churches that bridge the color line, Negro churches, white churches in general,

white ministers. Other questions asked for detailed experiences in attending white churches, co-operating with the church federation, co-operating with other Negro churches, exchanging pulpits with white ministers. At the close *yes* and *no* reactions on such issues as intermarriage, white prejudice and assumed superiority, and policy in respect to the abolition of the color line were secured. Ten questions were of the statistical-biographic sort. Eight questions had to do with factual material, involving memory. Two or three were hypothetical. Yet even this sort of question often brought forth the information that, for the person being interviewed, the question was *not* entirely hypothetical. For example, "What would you do if a white person presented himself for membership in your present church?" Answer: "I would do as I have done several times—receive him. Nothing else to do. It's a Christian church."

Many of the ministers were heard in public address, for the writer attended Negro churches in Chicago during a two year period. This helped to make him favorably known to rather a large group of colored clergymen. In quite a few instances the writer was acquainted with the minister before an interview was requested. Tact, natural friendliness, and conviction as to the significance of the study equipped the writer to inspire confidence in the minister to be interviewed. The confidential character of much of the material and emotional outbursts in a number of the interviews indicate that a fair degree of rapport was achieved. In only two out of over sixty instances was an interview refused.

The interview generally took place in the minister's home or in the church office. Each minister responded at his own pace to numbered questions typed on fifty-six slips of paper which he held. The writer recorded the answer or comment on similarly numbered slips of paper. The guided interview enabled the writer to do a minimum of talking. At

the same time it permitted him on occasion to press other questions when the typed query was misinterpreted by the minister. Interviews extended as long as six hours at two sittings. They averaged somewhat less than three hours in length.

A system of random sampling was utilized to pick the Negro ministers to be interviewed. This sample included slightly over half of the colored ministers serving the eighty-four congregations of the major denominations in Chicago which have their own church edifice. This made forty-five case studies. Then sixteen other Negro ministers were interviewed and studied in exactly the same way, but they were not chosen by any process of sampling. These additional cases were useful for purposes of comparison.

The ministers of the regular sample averaged 50.4 years of age; and their years in the ministry averaged 23.6 years. The range of their service in Chicago was from one-half year to 41.5 years, while their average period of service in Chicago was 8.65 years. Over one-fourth of them had served only in the Middle West, while over one-half had served both in the South and Middle West. All but three had been born in southern or border states. Two-thirds were from rural or small-town backgrounds; one-third had been born in cities. Almost one-half had an academic degree. Only six had never attended college or theological seminary. One-third had received the honorary degree of D.D. One-third had had some part of their higher education in mixed seminaries, colleges, or universities of the North. Thirty-eight per cent of the regular sampling stated that they lived in a "good neighborhood," which was described as above the average Negro area in the qualities which make for healthful and moral living. Still there was testimony which showed that in so-called "good" Negro areas immoral conditions tend to exist. The commonest cause of ministerial worry proved to be church finances.

A series of questions sought to bring out the ministers' experiences across the religious color line. Intermarriage had brought white members into the congregations of over one-third of the ministers of the regular sample. Almost one-half reported having some white members in their present church. White couples or unattached white individuals were in the membership of thirteen churches. When asked as to their feelings toward a visiting white person in their church over 40 per cent of the regular sample indicated a favorable inclination; in the additional cases over half were favorably inclined. Another 40 per cent of the regular sample indicated that a white visitor would be regarded as "just another person," "another worshiper." All ministers but one were ready to accept a white person as a member if he applied. A minister of an independent Negro denomination who later in the interview showed clearly that he did not favor the development of churches of mixed membership replied: "I'd take them if I was convinced of their good intentions; and not only *that*; I'd defend them, and rebuke any wickedness that might undertake to express itself in unrighteous action against them." In twelve other cases of the regular sample, willingness to receive the white applicant for membership was in spite of the minister's personal disapproval of the development of more mixed membership churches in Chicago. Only two of the regular sample had never attended a white church. On the other hand, two others of the regular sample had as boys been members of a white church; and two of the additional cases had belonged to a white church while attending college or seminary. Over two-thirds of the regular sample before coming to Chicago had attended white churches several times. Over one-third had done so during their Chicago residence. Well over one-third felt wholly "at home" in attending a white church. Over nine-tenths cited particular instances of friendly welcome in a white church. Most often

these proved to be Methodist or Baptist churches. Exclusion from a white church had been experienced by two of the ministers of the regular sample, and by one of the additional cases.

In general the ministers of the regular sample had received good treatment from white ministers. One claimed to have had no contact with any white minister in his nine years of preaching. The rest made a favorable report. However, fourteen of these made additional unfavorable observations, but seven of them said that such treatment was exceptional. In six cases experiences were described which ranged from unfraternal to rude. It is significant that six of the seven ministers who cited unkind treatment had earlier in the interview stated that in general they had received good treatment from white ministers. Later, when rapport had been established, they were willing to report humiliating experiences. In co-operating with white ministers the most commonly cited instances were in the realm of race relations, better government, and prohibition. More co-operation was reported by ministers in mixed denominations than by their colleagues in the independent Negro denominations. On this point the data of the additional case studies did not corroborate. Over one-half of the ministers of the regular sample had participated in the exchange of pulpits on the Sunday preceding Lincoln's birthday. Only one of them disapproved of the scheme. Eight non-participants expressed approval of the plan. One in the additional cases disapproved. Many in both groups of case studies urged that the exchange take place more frequently. A considerable gulf seems to exist between Negro and white ministers, if one may generalize on the basis of these Chicago cases. Even when they are in the same denomination there is not always favorable contact between ministers of the two races. There was evidence of a considerable degree of ignorance and non-activity in respect to the machinery for interrace co-operation pro-

vided by the Chicago Church Federation. That co-operation across the color line is not merely a matter of denomination and personality is shown by the fact that several ministers who had co-operated extensively in smaller cities found it difficult in the large city. Little evidence of unfortunate experience in the purchase of relinquished church buildings from white congregations was discovered. Several cases of sharp practice by brokers were encountered. In such cases white affiliation in the denomination seemed to prove an advantage to the purchasing congregation.

Both the Roman Catholic and the Christian Science churches are reputed to be more friendly to colored people than is the average white Protestant church. It seemed pertinent to discover to what extent the ministers of the sample would explain the interest of Negroes in these two religious bodies in terms of the racial liberality of each. On the whole, the ministers tended to explain Negro interest in many other ways than in terms of racial liberality. Apparently in the opinion of these ministers the privilege of attending a white church is not regarded as a thing to be grasped by Negroes, for only about one-fifth of the regular sample explained Negro interest in either the Roman Catholic or the Christian Science church as due to the friendly attitude of each church in racial matters. Yet two-thirds of the regular sample favored the natural development of more churches of mixed membership in Chicago, and four-fifths of the regular sample were willing to minister to such a church. This suggests the small amount of race prejudice which these ministers feel toward white people. Even those who did not favor such churches were not necessarily registering their own prejudice. Some were really indicating their inability to take other than a realistic view of the color prejudice which they feel is resident in white churches.

On the Blackshear affair, where Brooklyn Negroes were publicly asked to at-

tend their own churches and to cease attending a white church, over half of the ministers who expressed their feelings said that Reverend Blackshear did not represent the average white Protestant minister. Twenty-five of the ministers of the regular sample condemned the white Protestant churches which refuse to welcome or which exclude Negroes; which display a feeling of superiority; which segregate Negroes inside the church; which are indifferent to the problems and struggles of Negroes; and which are silent in the face of public injustice and violence to Negroes. When invited to criticize white churches twenty out of forty-five made little or no criticism. This may have been due to the restraining effect which favorable experiences with white churches and ministers would naturally have. However, the habit of non-criticism of whites to a white person is a possible element which cannot be denied. The sixteen additional cases (slightly younger ministers and more highly educated) showed a notably greater tendency to criticize.

About one-half of the regular sample felt that racial division in American Protestantism is forced upon Negroes; that it is the consequence of white attitudes toward Negroes. Less than one-third accounted for it in terms of Negro preference. The remainder felt racial division to be due to both factors. Practically one-half of the regular sample felt that most white people in Protestant churches assume a superior attitude toward colored people. Four-fifths of the regular sample held that racial division itself, the attitudes back of division, or both are in conflict with Jesus' teachings. The ideal of practically half of the ministers of the regular sample would eliminate race churches, while two-thirds of the regular sample took at least fairly radical ground in describing their ideal of relationships between the races in religious matters. Nearly two-thirds of the regular sample felt that an immediate stand should be taken against the color

line in American Protestantism; one-third felt such a step unwise, but all of these ministers did not thereby approve racial division. Two-thirds of the regular sample held that Negroes on the whole are best served in separate colored churches. One-third held to the conviction that the racially separate church as it exists does not best serve the religious needs of Negroes.

In order more fully to describe the attitudes of the ministers of the regular sample toward the religious color line, certain groups possessing some common characteristic of possible significance were analyzed. Reactions by denominations to the pivotal issues of the study were tabulated. This showed that all of the A. M. E. ministers of the sample condemned division or the attitudes back of division. However, in the other independent denominations there was not complete agreement on this point. The ministers of the mixed denominations tended to be more critical of white Protestant churches than were those in independent Negro denominations. They also tended to hold more radical ideals of interracial relationship in church matters, and to approve more fully of the development of mixed churches than did the group of ministers in independent denominations. However, the A. M. E. ministers had the highest percentage who would have no race churches if their ideal were brought to realization. A majority of those responding in each denomination held that the religious needs of Negroes are best served by separate race churches such as now exist. However, among the Baptist and mixed denomination ministers' opinion on this issue was nearly balanced.

Comparison was made between the ministers who had both the A.B. and the B.D. degrees and those who had no academic degree. The best trained ministers showed a comprehensive view of the complexities of racial division. They were able and willing to criticize white Protestantism for its racial prejudices, yet

they were less willing to adopt any extreme measures looking toward reform than were their least trained brother ministers.

The ministers of darkest complexion and least Caucasian features were studied to discover their reactions to the pivotal issues as compared with the reactions of the ministers of lightest complexion and most Caucasian features. Little difference was found; however, the darkest group decidedly favored an immediate stand against the color line in religious matters. The attitudes of the youngest ministers tended to be somewhat more extreme than were those of the oldest ministers. Recent arrivals in Chicago were compared with ministers who had served at least fifteen years in Chicago, but little significant divergence was shown. Ministers of the regular sample who had never served in the southern or border states showed greater frequency of radical attitudes than did those who had served two-thirds of their ministry in southern or border states. This was not confirmed by the extension of the comparison to the sixteen additional cases. Ministers of churches in recently occupied Negro areas of Chicago were compared with those whose churches were located in the least favored colored sections of the city; those serving the better areas seemed more sensitive to the deficiencies of the Negro church than those in the poorest and most dilapidated neighborhoods. Ministers whose chief worry was reported as "the salvation of souls" were compared with those who reported "church finances" as their chief pastoral worry. It is of interest that the ministers of strong evangelical emphasis showed a marked tendency toward racial liberalism. Color seemed to them a matter of little moment. Not one of them held a conservative ideal of interrace relationships in religious matters.

Particular attention was given to the cases of nine ministers who refused utterly to condemn racial division in American Protestantism. No single factor was

discovered which could serve to explain the refusal of these ministers. In each case the most significant discoverable factor was extracted, and the following seem most adequately to explain the attitudes of these nine ministers: long residence and ministry in the South, favorable friendships with white Christians, unusual educational opportunities, keen appreciation of the cultural differences between the two races, cautious temperament, and race pride.

In conclusion, the forty-five ministers were classified for descriptive purposes into four groups, based on their degree of white contact and their reaction to that contact.

(1) These ministers have had few but favorable white contacts. Perhaps they have had white ministerial assistance at the time of a church financial crisis. Perhaps they have been sought out by white people in efforts to secure reliable Negro employees; or in an effort to do some work of charity white persons have asked their co-operation. Church work absorbs their attention. They are busy "building the Kingdom." Division along race lines in religion is no very vital issue in their world. They see or have heard of Chinese churches and Italian churches, and a Negro church thus seems both entirely natural and consistent. In time of crisis they will react as Negroes, but generally they are so well adjusted racially that they do not think in terms of race. They are not disposed to criticize white Christians or white churches. They tend to assume that white churches are doing a good work among white people. These ministers know that God has made all races "of one blood," and as far as they are concerned all peoples might worship in their churches. They would make any *person* welcome; "*whosoever will*" expresses their attitude. They hardly see or think color. Their outlook is universal. They will dispense charity as readily to Poles or Jews or other "white folks" as to needy Negroes. They generally serve in denominations without white affilia-

tions. Seventeen of the case studies fell into this group.

(2) This class has had fairly numerous contacts with white people in general and with white ministers and churches. These ministers have made genuine white friendships. They have attended mixed colleges, universities, or seminaries. They also know injustices and discriminations as practised by white people in general and by certain white churches. They realize the complexity of the race problem in America. In theory they feel that racial division between churches is wrong, yet they sense also the functional value of the Negro church with its multitude of social activities. They know how slowly customs change. They know "the best" in both races, and so work for the coming of a better day. They are not impatient. They refuse to denounce. Their outlook is calm; whether they serve in a mixed denomination or in an independent Negro organization they willingly co-operate with those in the community who are seeking human betterment. Sixteen cases studied in the regular sample were classified in this group.

(3) A third class has had fairly numerous contacts with white people. Some of them have been fine friendships. But these ministers have had white contacts which have wounded them. They are sensitive. They take high theoretical ground in regard to their rights, and are restive in a society which disregards their rights and actually insults them with its narrow prejudices. Division between churches along race lines offends them. They are not seeking white association, but they cannot feel that a church which denies a welcome to any sincere worshiper is possessed by the spirit of Christ. Their patience is frequently tried, but they continue to serve in a mixed denomination. Six cases were classified thus.

(4) The last class has had relatively few white contacts, and the unpleasant ones outweigh the favorable ones. The indifference of most white Protestant

churches in America regarding the Negro problem tends to accentuate the effect of these ministers' bitter contacts. On the other hand, public injustice and discrimination tend to neutralize their few instances of friendly contact. These ministers serve in the independent Negro denominations. They respond to the impulse to withdraw to their own racial group. Their race pride is developed and used to protect them from the sting of discriminatory treatment by white people. They feel that most Negroes lack race pride. Racial division in American Protestantism may be in conflict with what Jesus would wish, but colored people are not responsible for it. They welcome anyone who wishes to worship with them. Their pride may cause them to defend the Negro church as due to "race preference." Negroes should support it. This class is not interested in mixed churches, for such churches are of no significance. "Give Negroes a chance to work and equal treatment before the law, and they will take care of themselves." Theirs is essentially a bi-racial philosophy. The regular sample produced six cases of this class.

Thus three-fourths of the forty-five ministers fell into classes 1 and 2. They were non-denunciatory. For one-half of them racial division was little more than a theoretical issue, but for those in class 2, though they were not given to militant denunciation, the evils of the present situation are far from overlooked. Several in this group had strong feelings which were kept well under control. Those who approximated to class 3 were more given to the language of the prophets. A few in classes 3 and 4 may be bitter at times. Those in these two classes do not assert that Negroes are "the people." Few ministers of the regular sample seem to be seeking white association in religion, but most of them doubt the religious sincerity of white Christians who allow the prevailing prejudices of race to invade the church of Jesus Christ.



AN EDUCATOR FOR PEACE

HAROLD P. MARLEY

IN his autobiography, David Starr Jordan remarks, "I have led three lives." These careers he outlined as that of teacher, naturalist, and minor prophet of democracy. As a teacher, he not only became president of a State University at the age of thirty-four, but as first president of Leland Stanford he served this school continuously for a quarter of a century, the last three years of which time he was given a free hand to proceed with his peace interests. As a naturalist, under the spell of the great Agassiz, he pioneered in the field of ichthyology and served the government on important conservation commissions in various parts of the world.

But of especial interest to the religious educator is his place as a prophet, whether minor or major. His contributions in the realm of international harmony are no less noteworthy than those in the field of education and science. He not only abhorred war because of its butchery of the flower of the race, but he used the scientific method in combatting it, thus adding to the usual senti-

mental objections a rational accusation of a very practical sort. His position in the realm of education made it possible for him to introduce the leavening influence of peace among teachers and college students. Thus, his contributions as prophet were enhanced through his standing as a scientist and educator.

He became a pacifist in the days leading up to the unnecessary Spanish-American war. He believed that three Republican senators practically pushed the indecisive McKinley into the conflict purely for political expediency. Certain industrial and financial leaders boasted of bringing about the war by organizing junkets to create disturbances. Nor did he fail to point out the effect of popular frenzy aroused over the accidental or intentional sinking of the Maine. "War was foisted on us," he said, "by commercial and political interests at a sacrifice of national honor humiliating to everyone acquainted with the facts." The possibility of a peaceful solution of international disputes was brought home to him through the

efforts of General Woodford, our special envoy to Spain, who had practically adjusted all the differences when there occurred the fortuitous sinking of a battleship whose name unfortunately rhymed with "Spain."

The schooling in mob psychology gained in that conflict not only showed this nature lover the way in which wars are made, but also the nature of the harvest. There arose a public cry for expansion which he did his best on various occasions to allay. But far more serious than the effect of war upon the human mores is its influence upon the blood-stream. In addition to being an expert in fishes, Doctor Jordan was a practical eugenicsist and served as chairman of the American Eugenics Commission from 1909 to 1913. About this time he began a careful study of the effect of war upon the breed, believing that the "blood" of a nation not only determines its history, but the history of a nation determines its blood. Monasticism, alcoholism, and the medieval reverence of cretins and feeble-minded served to weaken the germ plasm of white humanity, but not nearly so much as its constant warfare. In the summer of 1912, in company with two professors and under the auspices of the World Peace Foundation, he carried on a field survey in Virginia to estimate if possible the results of the Civil War upon the white stock, 10 per cent of which in the South had been definitely eliminated by war mortalities. Indirectly, the toll was increased by the fact that about 40 per cent of the young men left no issue, and that widows and sweethearts often did not marry. He sought to show that the heaviest mortality was among the best young men inasmuch as they were the first to volunteer, their mortality thus being higher because they fought longer, while the unfit remained behind and the cowards fled to the mountains.

Following this study in the South he visited that historic battle-ground of

Europe, the Balkans. With less documentary evidence, he reached the same conclusion with regard to the debilitating effects of war that his study in the South had proved. While still in Europe, the fateful day dawned at Sarajevo and as the tall, outspoken peace-lover from the new world sat down to write the preface to his book, *War's Aftermath*, he referred to the "dance of death" which had then begun, never suspecting that here was the beginning of a conflict which, more than any other, would bear out his chief contention against war—that all-consuming Moloch which fails to distinguish poets, scholars, artists, and technicians from anyone else. One wishes that his book might have been printed a few months earlier; but even so, there was no lack of information on the seriousness of the situation. Our own Congress had appropriated ten thousand dollars for a Peace Commission to visit Europe in pre-war days, but the appointments were never made by President Taft or his secretary of state. Andrew Carnegie set up a ten-million dollar peace foundation and the world court idea was favorably discussed. Norman Angell, in England, established a summer school on internationalism, before which Doctor Jordan appeared. A note from the kaiser's secretary acknowledging his book, *The Human Harvest*, said that "truth and fairness in the press would make things much easier and would allow nations to understand each other."

Whether or not it was the lack of truth and fairness in the press which brought about the war, certainly it was this lack which aggravated the conflict. Even Doctor Jordan, admitting that the Belgium atrocity stories were overdrawn and observing that the English military arm had mapped out a road to Germany through Belgium some time before, was drawn into the maelstrom of anti-German sentiment. He returned to this country to discover that his colleagues in the peace movement were in

favor of closing shop until after the establishment of peace in Europe, a view with which he heartily disagreed. Being chancellor of Stanford University and relieved of all active administration duties, he put his entire heart and soul into the problem of our continued neutrality and the growing obligation on our part to serve as a conciliating agency in Europe. He had been chief director of the World Peace Foundation for four years and was now elected president of the World Peace Congress and vice-president of the American Peace Society. He toured the country, speaking on the campus and in the city, all the while serving as a ferment in the National Education Association, choosing as the subject of his presidential address before it, "Eugenics and War."

An interesting experience occurred in San Francisco where the meetings of the World Peace Congress and those of the National Insurance Congress overlapped. At the suggestion of the program committee of the latter body, a time was agreed upon when both groups could meet together for a peace rally. However, before the scheduled hour of the meeting arrived, the Lusitania was sunk, and the insurance delegates secretly adjourned and went home, well insured against all peace propaganda. The practical pacifism of this peace-loving scientist and educator was such that he refused to sail on the Ford Peace Ship, although he had earlier proposed going to Amsterdam or Berne with a small group of Americans for the purpose of consulting with certain English, French, and German individuals of character and influence.

In spite of the efforts of the peace-lovers in this country, war sentiment came rapidly to a head, accelerated by the Mexican expedition against Villa. Never entirely convinced that the Villa raid had not been a hoax, Doctor Jordan went with others to the border cities to spread the gospel of conciliation. At El Paso, tar and feather plots were

fomented against him, but the loyalty of certain Stanford alumni prevented violence. He received threatening telephone messages at his hotel and the mayor wailed, "I shall be ruined, the town will be ruined, if this harmless old gentleman keeps on." He did "keep on" however until the watchful waiting policy of Woodrow Wilson brought Pershing back without his man. Just before our entrance into the war, he made a desperate effort in the East to stem the tide. He was hooted and jeered by Yale students, was denied the right to speak on the Princeton campus by the president, and was all but mobbed at Baltimore by patriots who sang, "Hang Dave Jordan on a sour apple tree." The leader of the mob, then twenty, later apologized, saying "in these ten years I saw something of the actuality of war." An interview with the President in the White House sought to present to him the reasons why we should maintain neutrality, but this other former University President had passed the watchful waiting stage and shook his head.

After our declaration of war, a statement was immediately sent to the press by our saddened pacifist saying, "the only way out is forward." Here his practical pacifism broke down. He became impractical enough to hint that "war may be the only road to ultimate security," a position which his better judgment must surely have cried out against. He must have later realized that what the sinking of the Maine did in the late nineties, the torpedoing of the Lusitania, the Sussex, and the other ammunition-laden ships did in 1917. When he said that he "underwent annoyances from superheated or super-serviceable heresy hunters," he truthfully pointed out that others were suffering more grievously. These were conscientious objectors, and political objectors like Doctor Jordan himself, who chose to remain neutral even in wartime.

What of the Jordans of the future? In the light of Albert Einstein's outspoken declaration for pacifism in wartime will the scientist of the future be able to equivocate in the matter? In view of Professor Macintosh's position before our board of naturalization, will the educator of the days to come be able to support aggressive warfare? The issue today as presented in a study of the life of this Sturdy Oak of California is how to make pacifism work in time of war. Pre-war pacifism has been proved ineffectual either in preventing wars or alarming the military regime. The valiant efforts of Doctor Jordan to effect a permanent peace following the armistice were, along with those of President Wilson, vitiated because our own hands had been dipped in blood. He showed his disapproval of the one-sided Versailles treaty in a department on post-war problems which he edited in *Sunset Magazine*. He identified himself with the committee on militarism

in education and won a twenty-five thousand dollar prize for a peace plan selected from six thousand. But his post-war influence was lowered—before we entered the war it was the military minded who walked out from his meetings, while afterwards it was the peace-lover who withdrew. All the practical issues which made him oppose the Spanish and the Mexican wars were present in this last one, but he failed to see the guiding hand of what he called "the System" until too late.

The world lost a practical pacifist in David Starr Jordan, but one who was not quite practical enough. Pacifism, to be practicable, must rest upon an absolute foundation as firm as reason itself. His work in ichthyology will be carried on by his students; will his "pacifistic" disciples enlarge upon his peace theories, making them workable not only in time of peace but in time of war?



THE NEW MARATHON

W. A. HARPER

MODERN Greece is reviving the ancient Olympic games. It is her pride to win the Marathon race at these recurrent events.

But Greece is engaged in a new Marathon. Her leaders know it and gradually the populace is beginning to understand. A new mentality is appearing.

The Greek love of liberty is not abating, only expressing itself in new forms. The ancient Greek was an individualist —too individualistic to give effective form to his “rule of the people” except in the face of some emergency. In peace times, “city states” were the acme of his democratic achievement, so intense was his love of freedom. But this very devotion to individualism produced the art, the literature, the philosophy of Greece. The Age of Pericles stands as yet unrivalled. It may be that the new Greece will not only rival it, but surpass it. The Greek mind has lost nothing of its alertness.

One has but to traverse Greece to understand the heroic character of her

people and their commitment to commerce and warfare. The almost continuous mountain ranges are not conducive to successful agriculture on a pre-scientific basis. Grazing and fruit growing are natural occupations. The all-embracing sea suggested commerce, and this, according to the psychology of a competitive world, necessitated war. The Greeks are excellent business men. They are thrifty, not because they are material minded so much as because they know that economic security means personal independence. The Greek love of freedom is the basis of Greek material prosperity. In every part of the world the Greek has achieved success as a business man. But this very success has made him the object of prey on the part of less successful groups. Coupled with their inability to unite in political permanence, their material prosperity has contributed to their national depletion. The conqueror invaded their land, destroyed its beauty, and buried it under the debris of its crumbling ruins. Mean shacks squatted over

the very places which had marked the grandeur, the glory, the splendor of Greece.

A century ago Greece proper won her freedom from Turkey, and in 1912 Thessaly and Thrace and Macedonia after the World War joined her ranks. Up until 1922, however, the new Marathon did not begin. So great was the hatred of the Turk and so imperialistic was the national spirit of the Greeks, that it took the humiliating defeat administered by Mustafa Kemal, now President of the Turkish Republic, to send the Greeks back to their beloved land to begin the new race that may rival the Age of Pericles.

The king is gone, the Republic has arisen. Social democracy is in the offing. It is no small part of the new Marathon. The modern Greek is learning to co-operate with his fellows on a permanent basis of toleration, appreciation, and mutual respect. The strong hand and "polite" good will of the great prime minister, M. Venizelos, are everywhere apparent. He has visited Italy and conferred in person with Mussolini. He has visited Turkey and conferred with the Ghazi. The Turkish prime minister, Ismet Pasha, has returned the call. A most inspiring scene is to see Venizelos and his compatriots applaud the Turks when they do well in the Olympic games. It is evidence of the good will that is a marked characteristic of the mentality of the new age that has dawned in the Near East and the Balkan States.

A Westerner must mingle freely with the modern Greeks, Turks, Bulgarians, Hungarians, Jugo-Slavians, and others really to appreciate the significance of this new spirit. For centuries nationalistic, racial, and religious hatreds have torn these contending peoples. They have exhausted their material substance and wasted their man-power in almost constant bloodshed and slaughter. What is much more serious, hatred, suspicion, vengeance, have seared their souls. The turbulent soul is now become irenic.

Time will wipe the stolidity from their faces and through their deepest stoical pessimism a radiant optimism will shine. The thrill of this good will is electric, inspiring to the sympathetic observer, who knows that democracy can only survive in an atmosphere of such good will and mutual appreciation. The Greek alertness will find new ways to express this energizing new force in his national and personal life.

A second characteristic of this new Marathon is the devotion to education. There is a sincere desire and earnest determination to provide at least a high school education for all—with university education crowning the public school system. The growth of the Greek public school system is an inspiring achievement. Democracy, the leaders know, must rest upon an intelligent electorate, and so already in a population of some 7,000,000 more than 5,000 public schools are the beacon lights of the new day. There are two universities, or rather one might say one university with two branches—one at Athens and the other at Salonica. It is characteristic of the Greek efficiency that forestry has been wholly centered, so far as the curriculum is concerned, in the branch at Salonica, since great reforestation projects are in process in ancient Thessaly. It is equally characteristic that geology means to the Greek university professor of today not only how the earth came to have its present form, but a practical demonstration of the almost bewildering kinds of marbles, building materials, and mineral products of the Greek mountains and mines. The modern Greek is, like his ancient forebear, a voluble talker. His educational system needs the newer techniques to lead him to think, and there are evidences that it is acquiring them, or at least that it is open-minded toward them. As one of their great leaders, the Metropolitan of Athens and all Greece, declared in an interview, "We Greeks have plenty of time for meditation and thought, but we have such little

literature in the hands of the people that our minds are empty. We need money for publications to educate and inform our people." Though he spoke as a churchman, his understanding of the crying need of his nation is profound. The Greek educational system will within a generation work wonders in supplying this need for thought-content, together with techniques for its profitable utilization.

Modern Greece is poor. Her currency is debased. She is in debt and yet she has generously given residence to a sudden influx of 1,000,000 Greeks and Armenians from Asia Minor. These refugees have precipitated grave economic problems for the infant Republic, but there is only praise to be bestowed for the statesmanlike manner in which the nation has, with the assistance of the League of Nations, the American Red Cross, the American Board and the Near East Relief, cared for this problem, and for the attitude of the populace in general toward the newcomers. American capital in Thessaly is draining marshes and converting malarial districts into 20,000 farms of twenty acres each, thus providing for 20,000 refugee families, who will grow the food products so much needed by Athens and Salonica. Since the refugees, however, were for the most part business men, it will require serious readjustment for them. They will make it, and in doing so they will be greatly assisted by such schools as the Salonica Agricultural Life School, founded by Doctor House a generation ago, and pronounced by the minister of education to be the finest school in Greece. The university too is teaching modern methods of farming. The responsible leaders of the Greek Republic realize that, despite the attendant difficulties, agriculture is to be one of the basic stones of the arch of their modern material prosperity. Drainage, irrigation, terracing, commercial fertilization, deep plowing, and other modern methods will make settled life possi-

ble, whereas in the past the lack of these techniques drove the Greek to commerce and eventually to war.

The other basic stone of the arch of modern Greek prosperity is to be industrialization. In the past, wars and unstable government have exhausted capital or driven it abroad for investment. Militarists can read the devastation of their program in the backwardness of this ancient land. The futility, the utter folly of war as a national policy is demonstrated in the poverty and the primitiveness of the lives of these people. The writer has always believed in peace, but he is now a confirmed pacifist.

Greece needs capital. It needs to keep its money at home. It needs to apply to its business and commercial life the principles of the corporation, which makes industrialization in our western world able to do things on such a gigantic scale. The normal Greek is a small merchant. He needs to learn how to pool his small holdings with those of his fellows, in order to found great industries. It will be a pity if Greece is to be industrialized by foreign exploitation. But the country needs industrialization. Its great city of Athens with a million inhabitants, so far as industry is concerned is essentially a city of 10,000 to 20,000 set in a rural situation. The American project at Salonica is certainly commendable, but it would be far better for the Greeks to initiate and control their own industrial corporations.

The most hopeful characteristic of the new Marathon, however, is to be found in the religious transformation that is taking place in Greece. The Greek Orthodox Church is the state church, but there is complete religious toleration. Religious instruction agreeable to the conceptions of the Greek church is given in all units of the public school system from the lowest grades through to the university, but minority groups may teach religion at their own expense. Today, as when Paul preached on the

Areopagus, the Greeks are a very religious people. Now, as then, the observer cannot escape the conviction that religious practice greatly lacks something. Now, as then, the intellectuals are only nominally religious. It pays real dividends to belong to the Greek church today. That way lies preferment, governmentally, socially, in many ways, and the modern Greek vehemently desires preferment. He has no patience with the ritualistic formalism of the church, his soul abhors its icons and empty worship, yet he belongs. Ancient Greece, in her marble splendor, was an easy prey to her enemies, not merely because her citizens were individualists and war had depleted her vitality, but primarily because she lacked the *elan vital* of spiritual religion. Worship, when it is formalized, when it is too highly ritualized, ceases to be the integrating, socializing, synthesizing force religion should be in every realm of human experience. Religion is the highest synthesis we know, gathering up and expressing for us in harmonious and unified relationships all the values and meanings and appreciations of our several interests and aspirations—social religion is this. But ancient Greece, with every hill crowned by a temple, lacked this socializing, this spiritualizing religion—this religion that grips the heart, charms the intellect, and energizes the will to engage in constructive programs of social up-building. And modern Greek religion, beautiful though it is in its symbolism and ritualistic rhythm, is lacking at this very point. We of America feel the need of the reverent spirit of worship which the Greek church has developed so fully. The Greek church certainly needs our programs of practical action, summarized for us in our term "the social gospel."

A crisis is impending. The Greek church leaders realize that something must be done. Personal interviews with college and university officers and professors, hotel keepers, business men,

priests and the Metropolitans of Salonica and of Athens serve only to deepen and to confirm the impression which grows upon you as you come to feel more and more the spirit of the Greek church and of the Greek Republic.

Replying directly to my question as to how the churches in America can help Greece in these times of crisis, Ghennadios, Metropolitan of Salonica, and Chrysostom, Metropolitan of Athens, both vigorously declaimed against propaganda and missions. Manifestly, Christian missions to modern Greece will make a sorry mess of their crusade of good will by a frontal attack. For the reasons already given, the intellectuals are in the state church and will remain there nominally. The ecclesiastic leaders, whom the people reverently follow, resent our efforts to establish a competing church. Manifestly our approach must be in co-operation with the established church. This will come as a shock to many devout hearts in America who are accustomed to think of missionary achievement in arithmetical terms. But if our desire is to ensure that the spirit of Christ shall reign in men's hearts and actuate them in their social conduct, then the co-operative approach is to be to us an inviting and challenging inspiration. We may win converts, but if our victory breeds sectarian ill-will, if we have not the spirit of Christ in our methods and do not achieve it in our results, we are none of His.

"I can well understand your feeling on this point," I said to His Holiness, the Metropolitan of Athens and all Greece, "but positively what can we as your brethren in America do to help?" With an appreciative smile the great-souled prelate mentioned three specific things. "Build churches for the refugees, who are too poor to build them for themselves and whom we cannot help much. Maintain schools for these suffering people, both Greeks and Armenians. Help us in our publication work."

Here is a definite program of co-operative Christian good will. Arithmetically it is folly. But spiritually it will bring in the Kingdom of God.

The interviewer, however, was not satisfied. He felt that something more was needed. He asked what was being done in the Greek church to build character in the people. The response was to refer to the home and to the worship services of the church, together with the religious instruction of the public schools.

"Do you feel that these are adequate? Are there any other trends?"

"Yes, yes, yes," came the reply. "We have our Zooe Movement, which undertakes to instruct the families of our people in the best methods of religious training. Its magazine reaches 40,000 homes, and fully 80,000 families read it. But we need more money for more literature. We Greeks have plenty of time for meditation and thought, but we have so little literature in the hands of the people that our minds are empty. We need money for publications to educate and inform our people. We also have our Home Missions Movement through which we instruct the children and people (mostly at night for adults) in the villages and preach to them." "Preach to them," he said with emphatic reiteration. This idea of preaching to the people is a new one in the Greek church.

He then spoke of the need for the Sunday school, declaring that there were about a dozen in Athens and as many in the villages, "patterned after the type of your poorer American schools, very inefficient."

Asked if he approved the recommendations of the Metropolitan of Alexandria, that a young Greek be sent to America, and given three or four years training in religious education methods and upon his return become director of religious education for the Greek church, "Most heartily do I approve it," was his response.

Two religious questions stand out in all the thinking of the Greek ecclesiastics—Church Union and Disestablishment. Metropolitan Chrysostom declared his warm adherence to the principle. "We have no trouble in Greece except with the Uniates. We have circumscribed them by law," he said. The Uniates are Catholics, it was explained, who have adopted the ecclesiastical garb of the Greek church and so are "fooling" a great many Greeks into their church. They have even taken orphans to Rome and returned them as Uniate priests to Greece, to act as impostors to their own people. By law they are forbidden to wear the ecclesiastical dress of the Greek priests on the street, but in the church they do wear it, and on the streets all that differentiates them is the hat they wear. They carry out the letter, but not the spirit of the law. "Such a spirit is far from Christian," sadly commented His Holiness, and with that we may all agree.

You instinctively feel that His Holiness favors union with the Anglican church. He speaks very appreciatively of the recent visit of the Archbishop of Canterbury to Athens and adds that "great things are expected to come from it."

Very naturally the officials of the established church are silent on the matter of the separation of church and state. They instinctively feel it will do great injury to the church though really it will be the beginning of new life and power to it in Greece as elsewhere. Yet, while they do not discuss it, the matter influences all their thinking. The desire to educate the people through publications, the Zooe Movement, the Bible Reading Movement at Salonica, the Home Missions Movement, the sporadic Sunday schools, the friendly attitude toward a director of religious education in the church, American-trained—all point to the desire to be ready to go forward with the educational program of the church when religious instruction

in the public schools and university will have ceased.

And this suggests the real opportunity of service to the Greek church which challenges Christian America. To rush into Greece at the moment of disestablishment with our sectarian propaganda would be contrary to the spirit of Christ. We should not wait for that hour to arrive before we begin to be ready to capitalize it for the strengthening of the Greek church, and for the re-making of that church, remembering always that we must approach the problem in a spirit of co-operative helpfulness, and not by frontal attack.

We must help the Greek church train leaders in religious education for the new day it undoubtedly faces in the near future. We have three colleges in Greece now—Anatolia for young men at Salonica of junior college grade, the Women's College at Athens, also of junior college grade, and Athens College, one of the Near East College Association institutions for men. The Greeks speak well of these colleges, because they do not believe they are engaged in propaganda work. They should all three offer definite training for lay religious leadership on terms and by methods agreeable to the Greek church authorities. We have, in addition, a School of Religion at Athens, maintained by the American Board, and designed among other things originally "to prepare priests for the Greek Orthodox Church." This latter objective is now omitted from its statement of purpose, because the school has not been able to appeal to Greek priests in preparation.

Such a school of religion holds out to American Christians their finest opportunity of service to the Greek church. It should secure the full approval and

co-operation of the Greek Metropolitan for its program. A professor should be named by the Greek Metropolitan to teach the theological courses of the Greek church, and His Holiness should approve all courses which priests-in-training and other Greek students are to pursue. The School should, however, concentrate its main effort on its courses in religious education, designing them to prepare leaders for the Greek Sunday schools for which the time is ripe.

It will be a tragedy if the Greek church patterns its new Sunday or church schools after the less efficient type of American school, as the Metropolitan says they are now doing. We must not allow them to repeat the errors of our schools. An American school of religion, either the one now operating under that name in Athens, or some other doing the kind of co-operative work we have suggested for it, is an imperative need of modern Greece. The present school is, as has been said, maintained by the American Board, which has never had a denominational consciousness, but the transformed school should represent Protestant America's gesture of co-operative good will to Greece in the realm of leadership training. Why should not a group of our outstanding seminaries, such as Harvard, Yale, Princeton, Union, Vanderbilt, Chicago and Pacific, sponsor such a school of religion for Greece, not giving it money but that which is far more valuable—moral good will and the loan of great professors? What an opportunity to serve the Kingdom, to live the social gospel, to do real missionary work in the spirit of Christ!

So we will be helping Greece to run with patience and with good success her new Marathon race.



THE 300TH ANNIVERSARY OF THE BIRTH OF BARUCH SPINOZA

THE Tercentenary of the birth of Baruch Spinoza, universally recognized as among the greatest of modern philosophers, will be celebrated throughout the United States and other countries on Thursday, November 24th. Hundreds of universities, churches, and specialized groups will use the occasion to bring the life and thoughts of Spinoza before the general community in a simple, clear, accurate, and inspiring fashion and through this means stimulate popular interest in philosophy and straight thinking, which is especially needed to ballast the public mind in an epoch when the fundamental conceptions of science are undergoing a change and when the foundations of morals and of the social-economic order are threatened.

Baruch (later Benedict) Spinoza was born in Amsterdam, Holland, on November 24, 1632. Though his father was a successful merchant, he had no leaning to such a career and preferred to spend his time in and around the synagogue, absorbing the religion and the history of the Jews, his people. He was a brilliant

scholar, and the elders looked upon him as a future light of their community and their faith. Very soon he passed from the Bible itself to the exactingly subtle commentaries of the Talmud, and from these to the writings of Hebrew scholars such as Maimonides, Levi ben Gerson, Iben Ezra and Hasdai Crescas, and his earnest desire to learn all led him even to the mystical philosophy of Iben Gebirol and the Cabalistic intricacies of Moses of Cordova.

Young Spinoza was struck by the identification made by Moses of Cordova, of God and the Universe; he followed up this idea in Ben Gerson who taught the unity of the world; and in Hasdai Crescas, who believed the universe of matter to be the body of God. He also read profusely of the works of Maimonides, particularly the *Guide to the Perplexed*, which taught that a knowledge of the physical universe was a pathway to knowledge of God.

His curiosity was aroused to inquire what the thinkers of the Christian world had written on those great questions of

God and human destiny. He took up the study of Latin and moved into a wide sphere of experience and knowledge. It appears also that Spinoza studied Socrates and Plato and Aristotle, as well as the great atomists Democritos, Epicurus and Lucretius. To round out his knowledge completely, he studied the scholastic philosophers and their methods.

Lastly, Spinoza devoted himself to the complete mastery of the works of Descartes. What attracted him most strongly was Descartes' conception of a homogeneous "substance" underlying all forms of matter, and another homogeneous substance underlying all forms of mind. This separation of reality into two ultimate substances was diametrically opposed to Spinoza's idea of a complete unification of matter and mind. What attracted him again was the ardent desire to explain all the world except God and the soul by mechanical and mathematical law.

All these things consumed the time and attention of the perplexed Spinoza. In 1658 at the age of 24 he was summoned before the elders of the Synagogue on the charge of heresy. He was charged on these grounds: that he had said to his friends that God might have a body (the world of matter);—that Angels might be hallucinations!—that the soul might be merely life;—that the Old Testament said nothing of immortality.

It is not known exactly what Spinoza answered to these charges. The Jewish community composed largely of refugees from the Inquisition feared that Spinoza's heresies would endanger their newfound safety. They offered him an annuity of \$500.00 if he would consent to maintain at least external loyalty to his synagogue and his faith. He refused the offer. On July 27, 1656, he was excommunicated with all formalities of Hebrew ritual. "During the reading of the curse, the wailing and protracted note of a great horn, was heard to fall from time to time; the lights seen brightly burning at the beginning of the ceremony, were

extinguished one by one as they proceeded, until at length the last went out—typical of the extinction of the spiritual life of the excommunicated man, and the congregation was left in complete darkness."

Spinoza took his excommunication with quiet courage, saying—"It compels me to nothing which I should not have done in any case." The young student found himself bitterly and pitilessly alone. Had Spinoza entered another fold, embracing another of the orthodoxies in which men were grouped like kine, huddling together for warmth, he might have found, in the rôle of distinguished convert, some of the life which he lost from being utterly outcast from his family and race. But he joined no other sect and lived his life alone. His father, who had looked forward to his son's eminence in Hebrew learning, sent him away. His sister tried to cheat him of a small inheritance but he protested the case in court; won it; and then turned over the bequest to his sister regardless of the court's decree. His former friends shunned him. Will Durant does not wonder at the lack of humor in Spinoza's writings.

One night, as Spinoza was walking through the streets, a pious ruffian bent on demonstrating his theology by murder, attacked the young student with a drawn dagger. Spinoza, turning quickly, escaped with a slight wound on the neck. Concluding that there are few places in the world where it is safe to be a philosopher, he went to live in a quiet attic room at the Outerdek Road, outside of Amsterdam. About this time he changed his name from Baruch to Benedict. The people that he roomed and boarded with were Christians but they sheltered the heretic with warm understanding.

Prior to this time, Spinoza made his living by teaching the children in Van Den Ende's school, and, later on, by polishing lenses. He had learned the optical trade while living in the Jewish community; it was in accord with Hebrew law

that every student should acquire some manual art.

Five years later, in 1660 his hosts moved to Rhynsburg, near Leyden. Spinoza moved with them. (Leyden was where the Puritans congregated in 1620, prior to leaving for America on the "Mayflower.") The house still stands where Spinoza lived and the road bears his name. He lived very modestly, staying in his room two and three days at a time, seeing nobody and having his simple meals brought up to him. But Spinoza was happy in his life. A great sage said: "If Napoleon had been as intelligent as Spinoza, he would have lived in a garret and written four books."

During his later years, Spinoza received letters and visits from many men of mature culture and high position. Tschirnhaus, a young Silesian nobleman; Huygens, the Dutch scientist; Leibnitz the philosopher, and Louis Meyer, physician of the Hague and Simon de Vries, a rich merchant of Amsterdam, who so admired Spinoza that he begged him to accept a gift of \$1,000. Spinoza refused and later the same man, in making out his will, proposed to leave his entire fortune to him, but Spinoza persuaded him instead to bequeath his estate to his brother. When the same merchant died, it was found that his will required that an annuity of \$250.00 should be paid to Spinoza out of the income of the property. Spinoza wished again to refuse, saying: "Nature is satisfied with little; and if she is, I am also." He at last was prevailed upon to accept \$150.00 per year. Another friend, Jan de Witt, Chief magistrate of the Dutch republic, gave him a state annuity of \$50.00. Finally, the Grand Monarch himself, Louis XIV, offered him a substantial pension with the implied condition that Spinoza should dedicate his next book to the King. Spinoza courteously declined.

To please his friends and correspondents, Spinoza moved to Voorburg, a suburb of the Hague in 1665; in 1670 to the Hague itself. That Spinoza had been

able to make his own way, despite ex-communication and interdict, into the respect of his contemporaries, appeared from the offer which came to him in 1673 of the Chair of Philosophy at the University of Heidelberg. This offer was made in most complimentary terms and carried with it the promise of "The most perfect freedom in philosophizing which His Highness feels assured you will not abuse by calling in question the established religion of the State."

The closing chapter of Spinoza's life came in 1677. Spinoza was then only 44 but his friends knew that he had not many years to live. He had come of consumptive parentage; and the comparative confinement in which he had lived as well as the dust-laden atmosphere in which he had labored were not calculated to correct this initial disadvantage. More and more he suffered from difficulty in breathing. On Sunday, February 20th, the end came. Many mourned him—the simple folk had loved him as much for his wisdom as the learned had honored him for his vision. Philosophers and magistrates joined the people in following him to his final rest; and men of many faiths met at his grave.

Several portraits of Spinoza have come down to us. Here is a word description by Colerus:

He was of middle size. He had good features in his face, the skin somewhat black, the hair dark and curly, eyebrows long and black, so that one might easily know by his looks that he was descended from Portuguese Jews. As for his clothes he was very careless of them and they were not better than those of the meanest citizen. One of the most eminent counsellors of the state went to see him and found him in a very untidy morning gown; whereupon the counsellor reproached him for this and offered him another. Spinoza answered that a man was none the better for having a fine gown, and added: "It is unreasonable to wrap up things of little or no value in a precious garment."

For a complete and thoroughly understandable explanation of the works of Baruch Spinoza, you are referred to the *Story of Philosophy* by Will Durant, pages 158-215, of Chapter 4. Spinoza's *Principles of the Philosophy of Descartes*

was published in 1663; *Tractus Theologico-Politicus* was published in 1670; and *De Intellectus Emendatione, Ethica* was published after his death.

During his life, Spinoza received a number of letters sent to chastise and reform him. That of a former pupil, Alber Burgh, who had been converted to Catholicism, may be taken as an example:

You assume that you have at last found the true philosophy. How do you know that your philosophy is the best of all those which have ever been taught in the world, are now taught, or shall be taught hereafter? To say nothing of those philosophies, both ancient and modern, which are taught here, in India, and all the world over. And even supposing that you have duly examined them, how do you know that you have chosen the best? . . . How dare you set yourself up above all the patriarchs,

prophets, apostles, martyrs, doctors and confessors of the Church? Miserable man and worm upon the earth that you are, yea, ashes and food for worms, how can you confront the eternal wisdom with your unspeakable blasphemy? What foundation have you for this rash, insane, deplorable, accursed doctrine? What devilish pride puffs you up to pass judgment on mysteries which Catholics themselves declare to be incomprehensible? Etc., etc.

To which Spinoza replied:

You who assume that you have at last found the best religion, or rather the best teachers, and fixed your credulity upon them, how do you know that they are the best among those who have taught religions, or now teach, or shall hereafter teach them? Have you examined all those religions, ancient and modern which are taught here, and in India, and all the world over? And even supposing that you have fully examined them, how do you know that you have chosen the best?

* * *



The members of the Editorial Staff and Committee invite the readers of Religious Education to participate in the Forum. Let us know what you think about the articles appearing in the journal. If you feel we are over-emphasizing some fields and under-emphasizing others—tell us. If you feel that we are failing to get at some of the things we should be handling, discuss them through this section of the journal. We will welcome your cooperation and participation.

Youth Looks at the Church

To the Editor: I wish to express my appreciation for Doctor Shankweiler's admirable article in the last issue of the Journal entitled "Youth Looks At The Church." I can sympathize with his impatience with many men of the cloth, "brethren," he calls them. He is teaching in a university and I fear his point of view is very academic. His article does not read as though it came from one who had been in the local pastorate nor from one who had been in touch with the ministry in many of our churches.

But I am most concerned with the fact that Doctor Shankweiler, like so many academic observers, is guilty of unscientific approaches to his problem and of making certain loose statements. He makes too many broad generalizations that raise too many serious questions in the mind of his readers to give to his statements that general tone of accuracy that breeds absolute confidence.

I illustrate: at the beginning of his article he says, page 702, "One needs only to observe the crowds of young people standing in theatre waiting lines on a Sunday night in most any large city in the United States and then compare this number with the small handful to be found in the evening services of the city churches to be convinced that all is not well with the church." I raise the question whether Doctor Shankweiler has made a comprehensive study of the religious affiliation of these waiting lines? Does he not know that in most of the large cities of the United States neither the Jewish synagogue nor the Catholic church makes any provision for a Sunday evening service for the young people nor for the adults? Are these young people waiting in line to see a show young Protestants who ought to be in church? A careful study and check-up of the religious affiliation of these groups might make a difference in his entire point of view.

Many of these young Protestant people do attend the morning church service as well as the sessions of the church school. In the evening they come together for a young people's meeting from 7 to 8 o'clock, in which meetings vital problems are discussed in a

serious manner. They do not attend the evening church services because they feel, and I think rightly so, that their own group meeting takes the place of the evening service for them.

Another example of this method of generalization is found on page 705. The author discusses the case of youths that are *bored*. "With a painful air of superiority they look with pity or contempt on their elders, in the home and church, who would actually have them believe at one time that Jonah remained alive for three days in the belly of the whale and that Jesus upset the laws of gravity by walking on the surface of the water. How could anyone with a grain of intelligence, they ask, continue to take such a religion seriously?" It is so easy to set up a man of straw and then with great gusto proceed to knock him over. Among a large number of preachers who today are pouring out their souls in unstinted measure there are few, comparatively speaking, who are guilty of the above charge. Yet, Doctor Shankweiler's statement would lead one to assume that 99 per cent of the ministry today preach and teach the story of Jonah and the whale as a requirement, dogmatically undergirded, to fellowship in the church. This reminds me of Clarence Darrow's method of erecting a man of straw on the basis of an old, worn-out and little used theology of several generations ago and then knocking him over and by it try to tell the world what a great, incisive, thinking atheist he is. Some of our academic observers of the church and religious living need to wake up to the fact that the ideas and conceptions against which Voltaire and Ingersoll thundered no longer exist in a large measure and degree.

The same objection holds for the statement on page 707, "that the vast majority of church goers throughout the land could applaud William Jennings Bryan for his dramatic defense of an infallible book against the encroachments of scientific inquiry." The writer's experience was just to the contrary. Nearly everyone with whom he spoke during the days of the Dayton trial deplored Mr. Bryan's participation and laughed to scorn his point of view. Of course I am not un-

aware that in certain sections and among certain people Doctor Shankweiler's observation held true then. But I am objecting to these broad generalizations. Does not the English language contain such words as, "some," "a portion," "a minority," "a group," "a few individuals," etc., etc.?

On page 710 Doctor Shankweiler lists a series of questions which he states are the subjects discussed at ministerial associations. The writer has been a member of ministerial associations for twenty years and he has yet to hear a discussion on the story of Jonah and the whale. But he has seen ministeriums discuss and go into action on the other questions he lists in this paragraph. We do not resent criticism. We welcome it. But we do object to being compared with straw men whom someone sets up and then knocks down thinking he has diagnosed the ills of the church and the failures of the ministry when the evidence indicates that the observer is only fighting creatures of his own imagination. Might I suggest that Doctor Shankweiler attend a few meetings of ministeriums and get first hand information about their interests and activities. Might I also suggest that he leave his academic atmosphere and seclusion and associate himself sympathetically with a group of younger preachers right out in the field and sit in on some of their conversations, even when they talk shop. He would find to his surprise and I hope to his gratification that their interests deal with problems of social justice, righteousness and peace to a degree that his class work does not seem to indicate.

And now, Mr. Editor, allow me just one more word. I detest calamity howlers. I refer to the closing portion of Doctor Shankweiler's article, in which he fears the doom and death of the church because a few, bored, disillusioned youths seem to find satisfactions in other than churchly interests. It is evident that he is thinking of the church in terms of an organization, an institution, while many of us are thinking of the church in terms of a great fellowship, a Beloved Community, creative, dynamic, vital, fomenting, in the life and thought of the world. This kind of a church will not be doomed. Its institutional, organized life may change. For this we ardently labor and pray. The quotations from Doctors Neibuh and Hickman prove nothing. For over against these observations of honored leaders we can place other quotations of equally honored leaders. For example, in the *Christian Century*, October 5, 1932, page 1198, Dean Grant of the Western Theological Seminary, Chicago, is quoted, "A faith so

potent through successive ages, so various in its manifestations, so adaptable to changing conditions in generation after generation, so rich in spiritual illumination of different races and nations of men, has still a secret to unfold in this new age. . . . The great age of the church is still to come. We are still in the morning of the times and the early period of the church's history is not yet over." There you are.

If history teaches anything it teaches that the church as a great social and spiritual fellowship does not have a "two to one chance against survival," but a two to one chance for victory over the world. Who cares whether present forms and organizations survive? "Twould be better indeed if many of them would die. But for them to die and be cast on the debris of human experience does not mean the death of those who believe in God, in truth, in righteousness, and in love. The two things are not the same. One is vital, creative, eternal, the other represents many human accretions. No, we would rather assume the attitude of the Poet in Longfellow's *Tales of the Wayside Inn*, when he sings:

Think, every morning as the sun peeps through
The dim, leaf-latticed windows of the grove,
How jubilant the happy birds renew
Their old, melodious madrigals of love.
And as you think of this, remember too,
'Tis always morning somewhere, and above.
The awakening continents, from shore to
shore,
Somewhere birds are singing, evermore.

A. W. GOTTSCHALL,
Minister, First Christian Church, Baltimore,
Maryland.

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Readers Want More of Mrs. Fahs!

To the Editor: I finished reading the September number of the *Religious Education* a few days ago.

I wish again to express appreciation for the indispensable work which *Religious Education* is doing. I think the entire field could give up any other periodical more easily than this one. It is thinkers of the type of Mrs. Fahs who have both the courage and opportunity to express pioneer convictions who can help all of us to grow.

My best wishes are with you for added resources with which to carry on.

RUTH SHRIVER,
Director of Children's Work, Board of Christian Education, Church of the Brethren, Elgin, Illinois.



BOOK REVIEWS

Problems in Teacher Training, Volumes V and VI. Edited by AMBROSE L. SUHRIE. New York: New York University Press, 1932.

These volumes are the proceedings of the spring conference of the Eastern-States Association of Professional Schools for Teachers for the sessions of 1930 and 1931. The reader should be reminded that this organization, now in its third year, was developed from the New York Society for the Experimental Study of Education, and owes its origin largely to Dr. Ambrose L. Suhrie, Professor of Normal-School and Teachers-College Education in New York University. In the spring of 1925, he persuaded the executive committee of the New York Society to authorize a Normal-School and Teachers-College Section. This section arranged a program for January, 1926, which proved so significant that the section was extended to include the normal-school and teachers-college workers of the eastern seaboard states adjacent to New York. A spring conference was held in May of that year, the proceedings of which were assembled and edited by Dr. Suhrie under the title, "Problems in Teacher Training," which constitutes Volume I of this series. This spring conference was followed by three others sponsored by the Normal-School and Teachers-College Section of the New York Society, and the annual proceedings came to be regarded as a valuable contribution to education. Then came reorganization, with a definite constitution and the adoption of the present title. The geographical influence of the Eastern-States Association has been extended so as to include in its Interstate Executive Committee all of the seaboard states as far south as Alabama. Professor Suhrie has served as editor for the six volumes now available in this series, volumes five and six having been issued under the auspices of the larger organization.

Problems in Teacher Training, Volume V, is divided into three parts. Part I is a report of a joint conference of administrative officers and teachers in the professional schools for teacher training and in public school systems, a score or more of well known edu-

cators participating. Such names as Ned A. Dearborn, Frank G. Pickell, Charles Russell, James S. Hosic, Roscoe L. West, Ambrose L. Suhrie, William H. Kilpatrick, William C. Bagley, and Florence B. Stratemeyer are indicative of the character of addresses and discussions. Part II is a report of the Friday evening session, a student-faculty banquet program. Part III is a report of the closing session which took the form of a student conference. Vital professional problems constitute the subject matter of the deliberations in the three sessions, and the entire volume will be a valuable contribution to the history of education in that the pressing professional problems of the time are presented and discussed, with hopeful suggestions for at least partial solution.

Volume VI, the proceedings of the spring conference for 1931, differs from its predecessor in that there is presented in the first fifty pages plates including photographs of leading educators participating in the activities of the association, together with a few of the outstanding educational leaders in other parts of the country. There are also plates representing outstanding bits of school architecture and teacher-training plants. The body of the volume is divided into four parts, a report of the conference of the administrative division, papers presented in the instructional division, the deliberations of the student division, and finally, an interesting account of the general evening sessions. As in volume five, the names of many leading educators appear upon the several programs, and the student of education, whether interested in administration, instruction, or student problems, will find fresh and valuable material,—the outcome of some of the best educational thought of this complex period.—*Forest C. Ensign*



Realism in American Education. The Inglis Lecture, 1932. By WILLIAM SETCHEL LEARNED. Cambridge: Harvard University Press, 1932. Pp. 70.

To draw the line between criticism that is helpful and criticism that is not helpful

or that is positively injurious is not an easy matter. It is not sufficient that the criticism should contain facts. It may even be based chiefly on facts and still be misleading, because of a lack of balance and discrimination in the way the facts are presented or because of the omission of other pertinent facts. Doctor Learned's criticism of American secondary and higher education, as presented in the Inglis Lecture for 1932, suffers somewhat from these faults. This criticism is directed first and most strongly against the machinery of education, namely the procedure of reckoning progress in terms of units of credit and marks. This procedure is responsible, in his opinion, for the fact that education is looked upon by students and teachers as a system of formal and meaningless exercises, attending classes and what not, rather than as the acquisition of organized sequences of ideas, vitally related to the student's individual concerns. The remedy is the abolition of the present credit system and the substitution of standardized tests. A quotation will give the substance and the temper of Dr. Learned's exposition.

"To the question 'How tall are you?' we now respond by applying a tape measure—'five feet, eight inches.' Nothing could be simpler. What if, instead, we were to prescribe four years in a gymnasium for persons between eighteen and twenty-two years of age with a curriculum of elaborate reaching and stretching exercises, and at their close, were to come forth with the triumphant verdict 'You are now four gymnasium years tall.' Such is our present college degree—just as blind and just as absurd. To this hocus-pocus, sound measurement will help us put an end, and with its simple truths will free our hands from innumerable useless motions."

One may believe, as does the reviewer, that the system of credits should be radically modified, and that means of measuring the student's attainments more accurate than our traditional examinations should be worked out (mere detailed information tests do not fill the bill), without agreeing with Doctor Learned that this change will make over education. It is even permissible to believe that some real education has taken place under the old system and that externalism will exist under the new. It is well to emphasize the realities which constitute the substance of true education, but it is hazardous to expect that machinery, even improved machinery, will produce them. This Doctor Learned comes perilously near doing.—*Frank N. Freeman*

A Study of the Little Child. By MARY THEODORE WHITLEY. Philadelphia: The Westminster Press, 1932. Pp. 264.

Doctor Whitely makes a real contribution to church school teacher training literature in *A Study of the Little Child* which is essentially a new book, rather than a mere revision of the 1921 volume of the same title. The book has been enlarged and the text expanded from 106 to 264 pages. Of greater importance than the new form and size is the fact that the content is a carefully prepared and thoroughly modern treatment of the subject.

It deals with the characteristics, habits, behavior, and emotional reactions of the child between the ages of four and six years. The many illustrations cover a wide variety of case studies. They show what the adult should expect from the normal four year old in self-control, appreciation of pictures, religious capacity, etc.; also the kind of behavior that gives evidence of unusual ability or of retarded development due to poor or delayed training.

Many factors contribute to individual differences. "These three reasons for individuality—heredity, sex, and social development—are spoken of as internal factors of development because they are given facts over which we have no control. Among the external factors causing differences among children are the social, economic, and physical conditions of the environment." The age position, whether a child is the first, second or last born, may make a difference in his general make up.

The book is valuable because it applies the principles of child psychology and training to religious training in church situations. What church school leader does not rejoice to find an author who suggests ways of making children happy with the scanty equipment and cramped quarters of the average church building! We wish that church boards realized that if we prevent children's freedom of movement in the early years, we run the risk of stunting them both physically and mentally.

Superintendents and ministers should read the discussion of worship materials. "Clearly, the language of the adults' worship service is not suitable for Kindergarten age. . . . How can little children realize adult motives and aspirations, adult emotions and concepts, as expressed in our prayers, our hymns, or some Biblical passages which they hear? Let us give them mental food suitable to their stage of development, capable of being properly assimilated." It would even be better if all children under eight years of age

were not put together for worship and storytelling.

In the eternally perplexing question of how to explain God to little children, the author makes helpful suggestions for the replacement of older ideas with more modern concepts. Parents may build these through sharing their children's explorations of God's universe. The idea of God must grow; it needs fostering care; it will not develop by chance. However, Doctor Whitley does not carry her quest as far as some people might wish.

The book was prepared for the Standard Leadership Training Curriculum and its direct, non-technical style makes it simple enough for the inexperienced teacher. It contains excellent study helps, thought-provoking "fore-exercises," discussion and review questions, and a fine bibliography. The two appendices give many observations of individuals and questions for case studies. It will be a helpful guide to the person who desires to know the child more intimately.—*Gertrude H. Taft*

* * *

Building a Girl's Personality. By RUTH SHONLE, CAVAN and JORDAN TRUE CAVAN. New York: The Abingdon Press, 1932. Pp. 175.

The age specifically treated in this book is comprehended in the term "youth" in contradistinction to the term "adolescent."

The authors are right in their general position that personality is not a fixity, but can be cultivated, and they are quite right too not to treat in this book abnormal cases, but only those maladjustments that can be cared for by the non-expert.

Girls need an absorbing interest around which they may integrate their lives, but they must not under any circumstances neglect their relations with young men. Failure to be normally adjusted in social relations is one of the most prolific sources of maladjustment for young women.

The church, the authors contend, has three fine approaches to girls, but it is not measuring up to its opportunities. Most agencies that essay to serve youth build their program unisexually for either men or women. The church welcomes both to its fellowship, but should in its ministry for youth do far more to naturalize social relations between the sexes. In the second place, the church in its department of religious education has an unparalleled opportunity to motivate reading, but it is practically neglecting it.

But the church is most delinquent in not guiding youth in developing a sane, whole-

some, and compelling life philosophy. In order to do this successfully it must stop insisting on "the old time religion," and interpret the spiritual life as a growing, adjusting, progressive thing, friendly to truth from every source, since all truth is God's truth.

The book is stronger on diagnosis than on prescription for the ills that afflict youth, but withal it is a good book, especially for workers with girls, ministers, and parents.—*W. A. Harper*

* * *

Methods In Educational Research. By FREDERICK LAMSON WHITNEY. New York: D. Appleton & Company, 1931. Pp. 330.

An introductory chapter of 38 pages on research, science of education, and the thinking process elaborates the underlying philosophy of educational research as interpreted by the author. The chapter is quite eclectic, a characteristic of the entire book. In an attempt to define research, for example, six definitions, by as many different men or organizations are presented. The author's contribution is rather limited and none too enlightening. He states, "The beginner in educational research should ponder these concepts as to what research is and decide just what it is to mean to him in carrying out of the investigation which he is to undertake . . . his objective will be to discover and establish larger and larger generalizations in the field of endeavor in which he finds himself at work" (p. 9). After quoting quite extensively from such men as McAndrew, McCall, Dewey, and Hullfish, the author concludes in regard to the science of education, "That education is not as yet an established science. It is becoming more and more scientific in method and achievement year by year" (p. 16).

The scope of the remainder of the book is seen rather clearly by reading the chapter headings: selection of a problem; selection of a method; laying out a plan; review of previous studies; collection of data; analysis and classification of data; the final report; research traits and abilities. In these chapters an attempt is made to analyze in detail the necessary steps involved in working through a research problem. The author quotes extensively from other sources bringing together much valuable information that should prove helpful for beginners. The book contains an unorganized annotated bibliography of 32 pages and a general bibliography of 9 pages.

At points the author himself fails to maintain a high standard of precision and clar-

ity. For example, "The gullibility of his naïveté was only equalled by his mental swallow" (p. 20). Also, "The origin of the problem . . . is in the region of those experiences charged with emotion among which careful search will reveal certain groups that can be transmuted to a feeling tone of satisfaction" (p. 20).—Milton G. Geil

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Sex, Marriage, and Religion. By ALEC R. VIDLER. New York: The Macmillan Company, 1932. Pp. 148.

The author, who claims that, because he has had no matrimonial experience, he can speak about marriage without prejudice, defends the traditional institutions of marriage and the family. He does not defend "the old morality" because it is traditional, but because biology, history, and experience justify it and the Christian religion gives it divine authority.

After discussing the true purpose of sex and parenthood, and the effect of the emergence of intelligence on these two instincts, Mr. Vidler turns to the subject of marriage, the object of which is that children may be brought up under the best conditions possible.

The major part of the book is devoted to the four points of contemporary disagreement: divorce, sex equality, extra-marital relations, and the use of contraceptives by married persons. After defining religion and pointing out the characteristics that are peculiar to Christ, he discusses the four problems and states what Christianity has to say about each. Christ and the Church haven't always said the same thing. According to the Church, sex is an object of marriage (Book of Common Prayer); according to Christ, parenthood is the one object of marriage. The Church has attempted to combine the teachings of Christ and Paul.

The author gives the following as Christian remedies for divorce: more knowledge, forethought, and preparation, better courting conditions where there is less stimulation of sex emotions and more chance for the growth of creative activity, and the development of the spirit of Christian love which is willing to sacrifice for the good of the family. The Christian remedy for "hard cases" is separation. Although the author says that there should be no relaxation by Christians of the rule against divorce, he left a loop hole whereby in particular cases a divorcee may get back into the church.

Attention is called to the fact that the modern attitude toward women is a reflec-

tion of the attitude of Christ. Although the church has not, in the past, recognized husband and wife as equal partners, it can still contribute much to the bringing about of sex equality, belief in the worth of every soul, faith to supply the insight and courage which will make sex equality a reality, and a stand for the economic equality of men and women.

The author believes that this equality should extend not alone to the relationships of husband and wife to each other, but also to their extra-marital relationships. That is a very fair view for a man, a bachelor and a clergyman, to express. We might hasten to add that he questions the use that ought to be made of this equality.

Knowledge of birth control brings up the question of greater freedom in extra-marital relations. After, in all fairness, giving the arguments for greater freedom, the author concludes that "the divorce of sex from parenthood is a contradiction of everything that biology, history, morality, and religion teach," and he warns against biological and moral suicide. "Indulgence and the repression of sex are not the only alternatives open to young people," he says. Discipline, control, or sublimation lead to greater satisfaction. Like Mr. Walter Lippmann he believes that "compatibility is a process and not an accident."

Although the use by married persons of contraceptives, provided they are not harmful in themselves, is not inconsistent with traditional Christian morals, the author maintains that their use is permissible only when the true end of marriage is promoted thereby, namely, the life of the family and the obtaining of the best conditions for the children. There is no place for lust and self-indulgence. The author thinks that the clergy should study moral theology in preparation for advising married persons in sexual matters.

The book closes with a call for "pioneers," who will in their married life rise above the traditional moral standards. This they could do alone or in a community of like minded couples who should take the vows of chastity, poverty, and obedience. By chastity the author does not mean virginity nor by poverty does he mean penury. By obedience he means the safeguarding of rules that would help them to reach their ideal. Thus the "pioneers" could find the best possible conditions of married life and the average Christians—"wayfarers"—would have a good example to emulate.

This little book is surprisingly free from psychological terms. Although the thoughts are not always logical, they are so simply

expressed that even the laymen in the author's busy industrial parish may gain much from it. Had the author omitted his plan for a community of "pioneers," we would consider him thoroughly sane.—*Margaret J. Ecklin*

* * *

Prohibition Versus Civilization. By HARRY ELMER BARNES. New York: The Viking Press, 1932. Pp. 128.

This little book, for which the author claims "fairness, relevance, brevity, clarity and consistency" as its "chief virtues," contains a collection of statements about prohibition, its origin and results, and about liquor drinking that one would search far and wide to find anywhere else. Some of these assertions, if true, are important. They are not the conventional sayings on these topics. One wonders at first whether the author is trying to shock or to poke fun at his readers, then whether he is working off a grouch, or like an Einstein, or Copernicus, has gotten hold of some new, upsetting truths. If the last is the case, we can hardly forgive Professor Barnes for being so brief that he does not even cite authorities for statements which contradict about all we ever learned from our scientific and practical authorities on the subject of liquor.

As to prohibition, the author says it is "a social and moral failure" because drinking is right and useful and because "alcohol is perhaps the greatest boon yet discovered by the human race in the cause of making its terrestrial experience more pleasant and tolerable." This being true, prohibition is, of course, condemned at the start and should be repealed. If repeal is not possible, then violation of the law is all that is left for free men. The most substantial good that prohibition has brought is to teach a too docile people to disregard courts and laws.

Professor Barnes tells us that our traditionally accepted views of liquor are unscientific: "Alcohol is not *per se* a habit-forming drug"; "the physiological case against alcohol disintegrates in the light of science"; "We need alcoholic stimulants to lead us to normal playfulness"; "civilized drinking" in the evening "makes one more efficient for work the next day."

Furthermore, prohibition itself, in its origins and motives is not what we had supposed: "High moral ideals were not primarily responsible for putting prohibition into law"; prohibition is really due to "agrarian invidiousness," "supernaturalism in religion," and "puritanical over compensation." The religious devourer of widows' houses seeks an alibi for his misdeeds by

advocating prohibition; the farmer is jealous of the city man and is determined to torture him, and the supernaturalist is afraid of hellfire. Thus does Professor Barnes' "calm, secular science" dispose of the source of prohibition and the supposed evil drinking.

But this is not all. Prohibition has done great harm—it has deprived us of vast government revenue; it has taught people to drink who did not drink before (Professor Barnes puts himself among those); but of course this learning to drink was a good thing, only it taught people to "swill hard liquor," when, but for prohibition, they would have been content to do esthetic drinking; prohibition has caused "great increase of crime and reduced our competency in repressing it," but at the same time the crime of breaking the prohibition law, is a "benign" one. "Prohibition brings the threat of both civil and foreign war," and has wrecked the Constitution.

It is hard to grant the author's claim to "fairness" since he is unable to refer to any drys without the adjective "fanatical," plus a sneer. The people responsible for prohibition are the "most motley crew of humans ever assembled in support of any cause." The Anti-Saloon League and the W. C. T. U. make the author froth at the mouth when ever he must name them. "Professional reformers"; "sadists," who "demand the poisoning of liquor"; the "health cranks" who talk of physiological and mental effects of alcohol; "the variegated gang who stand to profit by Prohibition"; "commercialized evangelists"; "designing capitalists" these are only a few of the undesirable classes which he holds responsible for the Eighteenth Amendment.

If we do not take issue with Doctor Barnes on the question of the desirable "cosmic calm" which "civilized drinking" begets, but grant his contention for the sake of argument, we are merely set back a century or two, when men accepted alcohol as a blessing, but could find no way of having it without the curse as well as the "blessing." The author must know the story of that struggle, first, to control the traffic in alcohol, second, to get men to do the civilized drinking which the author advocates as desirable. Western nations failed at both—and, as we emerged from a rural civilization to an industrial order, the failure became serious. Prohibition is the result in America. Other legal devices with the same end in view are in use in other western countries. We had heard before that "the normal person can drink as much or as little as he pleases," but just what a "normal person" is, and how much he pleases to drink are

both variables. And certain it is that either the non-normal persons are quite numerous, or the normal ones please to drink so much as to make themselves a nuisance and a menace.

None of the cold hard facts which in all civilized lands bring about government control, high license, or prohibition is faced by the author. The degradation, intemperance on the part of many, poverty, susceptibility to disease, the brutal boycotting and the corruptions of which the trade is guilty, and the economic waste that go with the legalized liquor traffic, are passed over by the author, who instead rings the changes upon "alcoholic conviviality," the "joyous intimacy," the "delectable amiability," the "cosmic perspective"—which he claims are nurtured by civilized drinking. Neither are the rights of the non-drinking public—including the families of the drinkers—considered, as he loudly laments the infraction of the liberties of the drinking individual.

In short, all there is to this, at first blush, original and interesting book, is a rather impatient plea that alcohol—which the author mistakenly regards as a stimulant—whereas the latest authorities pronounce it a depressant—be restored to the place it occupied 150 years ago, when, in the drab existence of a primitive rural life people craved the forgetfulness which liquor brings. And if we grant the author's major premise that a little liquor is a good thing rightly used (which we do not) we must ask him to write another book and tell us first, more about his authorities for the blessing of alcohol and, second, how we can have this "playful" experience of liquor drinking free from the complications which compelled us to try to do away with the whole business.—*Orlo J. Price*



The Christian Ideal and Social Control. By FRANCIS J. McCONNELL. Chicago: University of Chicago Press, 1932. Pp. 175.

Bishop McConnell was sent by the Barrows Lectureship Foundation "to present to the thoughtful people of India, in a friendly, temperate way, the great questions of the truths of Christianity." This book contains these lectures.

While the book, as the title indicates, deals with problems of social control, the author does not set the individual and society in a false antithesis. The breadth of his viewpoint is indicated in his claim that Christ "would put the individual indeed, at the center of all spiritual effort, but would utilize the social forces for the welfare of individuals." Worship of God and service

of men are inter-related and interdependent.

With his characteristic prophetic insights Bishop McConnell makes a plea for Institutional Conversion and Social Cross-bearing. The humanists will get no comfort from the final chapter of "The Diviner Humanism." The humanist faith, with its array of symbolism is, as Huxley said, Roman Catholicism with Christianity left out.

Bishop McConnell began his first lecture before his Indian audience by the claim that he was "not primarily thinking of organized Christianity." "I am trying to see," he said, "what the Christ-ideal calls for in connection with the large social duties which today are the concern of all mankind." The implication is that the Christ-ideal and organized Christianity are different things. This is hardly fair. While we unfortunately cannot claim that the social emphasis of Bishop McConnell is typical of present-day Christian thinking, it is hardly right to make the impression that the social note is not sounded. If one could forget the social setting in which these lectures were given he would presume they were messages on the social gospel delivered from an American pulpit. Bishop McConnell is himself the best answer to the implication that the Christ ideal is not being related to our modern social forces.—*William Lindsay Young*



Aids to Christian Belief. By FRANCIS JOHN McCONNELL. New York: The Abingdon Press, 1932. Pp. 178.

This is a small book in size, but let no one pick it up with a feeling that he has little book or that he can read it easily. Bishop McConnell is a prolific writer, and not necessarily a popular writer in the sense that he writes material which one can read without donning his thinking-cap.

We have here five addresses that were delivered on two lecture foundations, one being the Bennett Foundation of Wesleyan University, and the other the Wilkin Foundation of the University of Illinois. These five lectures are followed by a chapter containing the questions which were most frequently asked in the discussions that followed the lectures, together with the answers given by Bishop McConnell.

The lectures aim to be "A set of aids for the deepening of religious conviction." Obviously, they are addressed to students, and while they deal with the problems that are common to students at large, they eventually lay down quite a broad and thorough-going defence not only of the Christian ideas of life, but of the place of the church and the opportunity of the Christian leader.

The book will be found particularly useful to put into the hands of the younger intelligentsia, and wholesome and helpful for younger ministers.

In his first lecture on "The Scales of Values," the Bishop insists that we cannot come to a conclusion on life questions by ordinary rules of logic or materialistic criteria. He goes on in his second chapter, "The Growth of Ideas," to show also that not all that is contained in religion can be grasped purely by the mental faculties. He gives rather an illuminating illustration of the way emotional conditions affect our intellectual processes, and intimates that youth cannot grasp through the intellect alone all the information about life that is to be found.

The next lecture, "Social Stimulus," points out the magnificent opportunity offered by the social conditions of the day to the young person who has embraced the Christian ideal and who holds the attitude of service. This is followed by a rather indirect appeal for the acceptance of that challenge. It is shown that many of the intellectual problems of life come nearer to finding their solution when we are busy at the task, than they do when we are bystanders taking a cynical or critical attitude toward the fight as it goes on.

This leads rather to his last chapter, "The Religious Expert," in which in a quiet but effective way the Bishop deals with some of the questions that normally arise in the minds of young people as they consider the giving of themselves to full-time Christian service. It gives them exceedingly sane suggestions as to how the technique of the modern ministry can take advantage of much of the scientific information of our time; it gives a rationale for the relation of the individual to the group through the church, and leaves one with a feeling that there is a pathway from the modern college campus into a sane and wholesome Christian leadership, which is perfectly natural.

It is an exceedingly useful piece of work that has been done by Bishop McConnell, and adds another to the obligations which we all feel to him.—*A. W. Beaven*



Coming to Terms with the Universe. By EDWIN MCNEILL POTEAT, JR. New York: Association Press, 1931. Pp. 85.

This book must be *heard* as well as *read*. The author's style, at the suggestion of the publishers, is entirely platform delivery geared to the college and university tempo. The reader, instead of struggling to understand the technical vocabulary of philosophy,

theology, and psychology must be up on such phrases as: "Pop goes religion!" (p. 21); "All right, you say, 'where's the catch?'" (p. 40); "Take it or leave it." (p. 45); "Anthropomorphism" is one of the most effective weapons in the arsenal of intellectual "stick-up" men." (p. 77). But this contemporary vocabulary of the college campus adds to rather than detracts from the book and its message. As William Lyon Phelps says in the Foreword, "He treats his readers with respect and receives theirs; he speaks the right word at the right time."

The book is timely, perhaps also timeless. It will be read and appreciated decades hence. For convenience of presentation the author looks at the universe from three different points of view. First, "Coming to terms with the physical universe"; second, "Coming to terms with the moral universe"; third, "Coming to terms with the unseen universe." Each chapter is an address delivered to college and university students for the purpose of making, to use the author's sub-title, "A study in the philosophy of religion for the semi-sophisticated."

To come to terms with the physical universe the modern human must not be scared either by the immensity or the force of the physical world. "Big it undoubtedly is—but so am I. In fact, except for the mere matter of mass, I am bigger! . . . I have made a discovery; I am as incommensurable as it is!" (pp. 12, 13). As to the force of the universe, "I shall ask it not to pity me, but to aid me. . . I shall have ends to which power will add its aid. . . And so far as I can manipulate the forces of nature, I shall use them for purposes not at variance with nature itself. Or—changing the language, for my conclusions draw me to a higher level—I shall use God's great energies for the doing of His will" (p. 20). The way that Jesus came to terms with the moral universe is held by the author to be the way modern man must follow. In this second chapter the author recounts an interview with Walter Lippmann over the argument of *A Preface to Morals*. Poteat and Lippmann found themselves in complete accord over three propositions: first, "moral conduct shall be controlled from within"; second, "modern moral control shall be expressive, rather than repressive"; third, "the modern code must be simple and obvious." Poteat suggested to Lippmann that Jesus had already enunciated those principles centuries ago. To which Lippmann responded, "That's the most interesting thing I've heard in a long time" (p. 41). In coming to terms with the unseen universe Poteat fol-

lows the contemporary arguments of scientists like Eddington who has declared "we have ceased to identify the real with the concrete." Building on this thesis the author argues that "the so-called world of the spirit is real" (p. 66). "To say that spirit cannot be measured by physical apparatus is not to say that we have no way of appraising it" (pp. 72, 73).

It is a compliment both to the author and to the college audiences who heard him that a book of this nature will be readily accepted. College youth are searching for an explanation of the universe and their relationship to it. Doctor Poteat has laid down in an enticing manner the propositions and foundations upon which college youth can build their spiritual structures. But professors and ministers and leaders of youth will also read this book. It gives them a technique for making Christianity available to the intellectual minds of today.—*Earl F. Zeigler*



New Tendencies in Teaching Religion. By HAROLD J. SHERIDAN. New York: The Abingdon Press, 1932. Pp. 112.

Significant changes have been made in theory and method in religious education in recent years, and Professor Sheridan has described the most important of them in this book concisely, clearly, and with understanding. New methods in religious education have arisen out of repeated failures, out of a new conception of personality, and a new understanding of how people learn. Thus the first new tendency is to have regard for the lives and situations and potentialities of those whom one is to guide in learning and living. Religious education, also, seeks to train, not for a remote future or an after-life, but more particularly for the present and immediate future. Religious education is concerned about life-situations. The material is important—but not so much as what given learners will be able to do with it.

Religious education now tends, moreover, to give much more place to activity in the learning process. We learn by doing. We learn by going actually through processes which have interest and meaning for us. We want to know because we want to live. We want to guide in learning because we want to be a determining force in life-guidance. Interest and attitude, indeed, also contribute their part. Religious education must be the sharing of useful, meaningful experience, with a view to the enrichment of the whole life and its social service. Such education must be vital and creative—the growing, groping mind is not a sponge (and

we use that only when the organism is dead). There is much to be said for teaching individuals rather than groups, but each form has its value. There is also value in both systematic and opportunistic teaching. This is to say that teaching is something which takes form and direction from life and life-situations and from the needs which arise locally. It is something with definite form, yet infinite adaptability.

Doctor Sheridan seems to be saying all through this book that religious education is now more deeply concerned about really reaching down deep in growing lives and in actually succeeding in empowering, inspiring, and enlightening them. It is determined to understand a life before attempting to guide it; to win its friendship before winning its support; to understand its psychology before discussing its morality; to search long for truth before declaring it.

Doctor Sheridan's book is brief and does not deal exhaustively with any of the tendencies described. It does not bring out any strikingly new points, and yet it is an admirable outline of the really important movements in religious education today and of the different arguments used to support various educational policies.—*Richard K. Morton*



As I See Religion. By HARRY EMERSON FOSDICK. New York: Harper Brothers, 1932. Pp. 189.

Doctor Fosdick, instead of joining with the multitudes of people who are feverishly trying to save religion by saving its "organizations and thought-forms" holds that real religion always "saves people," saves its devotees, and that "vital religion, like good music, needs not defense but rendition."

He finds two aspects in vital religion, one active, the other receptive. The active aspect is found in all circumstances when people find something which "masters" them, something to which they must give themselves in loyal service. "Religion is essentially the release of life through its commitment to the highest that we know." Religion is always an individual experience, the experience of appreciation, admiration, worships, liberating life and giving it worth.

The second aspect alongside of this "attitude of self-committal is a receptive aspect, to a vitally saving faith." This is always present and draws upon vast resources to release vital power in the individual.

Religion, then, is not "a church, nor a system of theology, but a saving experience of inner spiritual devotion and daily spiritual power."

"The present churches and the present theologies have too little to do with this saving experience of genuine spiritual devotion and daily spiritual power. Upon the contrary, a great deal of this vital religious experience has already fled from the churches and shaken off the dust of orthodoxy in order to get air to breathe and room to move in."

Doctor Fosdick is, however, not an enemy of the churches. Instead he believes it is a time for "redoubled devotion" to the churches together with "an adventurous prophethood." "The need of the churches is leadership" and "the only thing that ever yet has been able to reform religion is religion."

Chapters are devoted to: What Is Religion? What Is Christianity? Religion without God. Are Religious People Fooling Themselves? But Religion is an Art, and Morals Secede from the Union.

The author holds that good religion and good morals go hand in hand; that religion is inevitable in all finer culture; that churches will be and are valuable when they stimulate religiousness.

The book is sure to be widely read. Adult study groups can use it as a reading circle or as a guide for discussion.—J. M. Artman



The Religious Control of Emotion. By WAYNE LEYS. New York: Ray Long and Richard R. Smith, Inc. Pp. 229.

The power of this book lies in the author's purpose to formulate a system of religious thought on the foundation of a single basic psychological principle. That principle is that religion is "the art, often unconscious and uncriticized, of responding to no-response-situations." Emotion appears when we are for some reason unable to meet our problems by our own accumulated skill. This disruption of organic processes it is the function of religion to control.

As the reader takes his way into the first chapters he feels a sense of enlargement: here is the mightiness of a system-builder: here is an ordered universe of thought. The unifying principle is elucidated in the light of physiology, sociology, sex, education, philosophy. Other means, aside from religion, for obviating the emotional interludes of life—such as luck, compensation, leadership, introversion—are thoroughly examined; and finally, in the last section of the book, a number of brief chapters are devoted to the ways of making the religious control more effective.

The disappointment of the book is its philosophical shallowness. It comes over

the reader as he nears the end that the "system" is not much more than a technology. The religion it treats of, so far from being the magisterial force in human life that history shows it to have been, is a little matter of striking an attitude and declaring one's own destiny: "I shall go further and assert that the religious man is God!" (p. 213). "The thinkers are God!" (p. 214). The thinkers apparently are supposed to create their own standards of truth! The author seems never to have penetrated behind the thinner moderns. After you have passed his fifth variously misspelled or mistranslated Latin quotation, you are likely to wonder if he has had sufficient grounding in the humanities for the task he has undertaken. A knowledge of the humanities would at least rescue a person from shallow philosophy.

However, in spite of any adverse comment that a meticulous critic may make, the book offers any one who will study it pleasant and profitable returns. Written with piquancy and in good nature, full of flashing insights, it is such that the religious thinker who will read it is likely to find its phrases creeping into his own discourse and many of its ideas establishing themselves among his convictions.—Douglas Horton



Immigrant Gifts to American Life. By ALLEN H. EATON. New York: Russell Sage Foundation, 1932. Pp. 185.

The United States is frequently and truly called "the Land of Opportunity." Probably nowhere else can a person who starts with nothing but the will to work and to succeed, get so far.

The following figures taken from the United States census of 1920 show what some industrious immigrants had achieved by that date: 460,000 owned or managed farms; 425,000 had a retail business of some sort; 73,000 were owners or directors of factories; 28,000 were managers or superintendents of factories; 27,000 were clergymen; 23,000 were wholesale dealers, importers or exporters; 15,500 were bankers or brokers; 13,000 were owners or managers of mines; 13,000 were owners or managers of hotels; 8,000 were captains or the mates of ships; 7,500 were lawyers or judges; 7,500 were artists; 7,500 were actors; 6,000 were railroad directors or officials; 4,500 were authors or editors; 4,000 were owners of transfer companies; 4,000 owned coal yards, stock yards or warehouses; 3,000 owned theatres; 6,200 were college professors.

There has been a great growth in the

American population. In 1790, when the first census of the United States was taken, there were not quite 4,000,000 inhabitants. At the 1920 census, the total population for Continental United States, which does not include Hawaii, Alaska, Porto Rico or the Virgin Islands, was 105,710,720. The last 1930 census for Continental United States was 122,000,000.

According to Bancroft, author of one of the best known histories of the United States, at the time of the American Revolution, one fifth of the white inhabitants had for their mother tongue a language other than English. The first census of 1790 does not record the place of birth of each inhabitant. That was not done until 1850. However, for certain national groups, careful estimates have been worked out: For instance, of a total white population, which was a little more than 3,000,000, the English were supposed to have contributed 1,150,000; the Scotch and Irish about 600,000; the Germans about 360,000; the Dutch 240,000. There were also a large number of Swedes. There were about 2,000 Jews.

In the book *Immigrant Gifts to American Life*, in which Mr. Allen H. Eaton of the Department of Surveys and Exhibits of the Russell Sage Foundation, discusses some experiments in appreciation of the contribution of our foreign born citizens to American culture, we probably have the very best argument against restricted immigration, and an argument that splendidly upholds the viewpoint of the Commissioner of Immigration, who in his report of July 1, 1927 says that his Bureau feels that the present method of ascertaining the quotas is far more satisfactory than the proposed method of national origin, and that he hopes that Congress will follow the recommendation of the United States Immigration Bureau. He said he hoped that the time will never come in this country when class will be arrayed against class, that the Jew, the Pole, the German and the Frenchman or Italian will feel that there has been by law a stamp of inferiority placed upon him and his race, but that we shall always adhere to the policy that, regardless of his place of birth or creed, he is welcome to our shores upon lines based upon justice and equity, and that the only test shall be, is he fit and qualified to become an American citizen, one who is willing to serve his country.

Since the inception of the settlement movement in America, these pioneer agencies, of which Miss Jane Addams of Hull House and Graham Taylor of the Chicago Commons are outstanding proponents, the heritages and backgrounds largely of a cul-

tural and artistic nature have been encouraged, and in their programs, dances, music and dramatics, as well as art craft, exhibitions characteristic of the backgrounds of the foreign born are considered of utmost importance.

The book under review spends considerable time in discussing exhibitions of the arts and crafts of the home-lands at Buffalo and New York. From the Foreword to the book of "America's Making Exposition held in the 71st Regiment Armory, New York, from October 29 to November 12, 1921," we find the following, which should hearten the leaders and workers in American progress:

"America is a land of but one people, gathered from many countries. Some came for love of money and some for love of freedom. Whatever the lure that brought us, each has its gift. Irish lad and Scot, Englishman and Dutch, Italian, Greek, and French, Spaniard, Slav, Teuton, Norse, Negro—all have come bearing gifts and have laid them on the altar of America.

"All brought their music—dirge and dance and wassail song, proud march and religious chant. All brought music and their instruments for the making of music, those many children of the harp and the lute.

"All brought their poetry—winged tales of man's many passions, folk-songs and psalms, ballads of heroes and tunes of the sea, lilting scraps caught from the sky and field, or mighty dramas that tell of primal struggles of the profoundest meaning. All brought poetry.

"All brought art, fancies of the mind, woven in wood or wool, silk, stone or metal—rugs and baskets, gates of fine design and modeled gardens, houses and walls, pillars, roofs, windows, statues and paintings. All brought their art and handicraft.

"Then too, each brought some homely thing, some touch of the familiar home field or forest, kitchen or dress, a favorite tree or fruit, an accustomed flower, a style in cookery or in costume—each brought some homelike familiar thing.

"And all brought hands with which to work, and all brought minds that could conceive, and all brought hearts filled with home—stout hearts to drive live minds; live minds to direct willing hands. These were the gifts they brought, and at the altar of America we have sworn ourselves to a single loyalty. We have bound ourselves to sacrifice and struggle, to plan and to work for this land. We have given that we may gain. We have surrendered that we may have victory. We have taken an oath that the world shall have a chance to know how much of good may be gathered from all

countries and how solid in its strength, how wise, how fertile in its yield, how lasting and sure is the life of a people who are one."

What a great America we would have if this credo of a foreign born could become the credo of all of the inhabitants of our land. How little would we have to worry about the future of our country. What a marvelously homogeneous people we would be in spite of the origins and the backgrounds that are represented in our population.

This the author graphically and beautifully illustrates through the exhibitions of foreign born in New York and Buffalo, as their gifts to American life.

In this book are further discussed other exhibitions of arts and crafts of the homelands at Albany, Rochester, and Cleveland. In some detail are discussed some of the results of these exhibitions; the interest that was measured by the attendance, the interest in Americanization work, the increased interest of foreign born in the schools, the influence on naturalization, and better understanding.

In a chapter on the resources for future exhibitions, the author discusses the method of selection of foreign born sculpture, paintings and foreign born progress in handicrafts.

The volume concludes with a splendid bibliography and source material compiled by Edith D. Minor.

The book is worthy of the attention of all those who love America and who are possessed of that noble humanitarian spirit of throwing one's arms wide open, glad and willing to embrace all those who wish to make America their future homeland.—*Philip L. Seman*



World Fellowship People. By GRACE DARLING PHILLIPS. New York: Friendship Press, 1932. Pp. 106.

"What Chinese has benefited all humanity by sacrifice of himself? Who are some of the men and women of the Orient who have risen from obscurity to positions of leadership?" These, as the introduction to the book suggests, are typical of the wide range of questions which one interested in world fellowship must search to answer. Where to look? Through what sort of material? What is reliable?

Miss Phillips' book is an answer to these questions. It is a book of book reviews. Not skimpy, factual reviews, but reviews of sufficient length to catch the quality of the author's work, and the scope of his presentation. Miss Phillips, in her wide experience

as a librarian of the Divinity School of the University of Chicago, has found that biography cannot be excelled for acquiring a sympathetic understanding of other lands and peoples, so she has culled from the vast number of biographies "representing races and countries that need to be known," the very best material. A book to appear on her list must be reliable as to facts, sympathetic in treatment, and of high literary quality. She weeds out the books in which propaganda, dogma, or theology smother personality.

The bibliography covers Africa, Albania, China, Czechoslovakia, Egypt, Hungary, India, Japan, the Jews, Korea, Negroes, North American Indians, Russia, Syria, and Turkey. Some countries have been omitted because the available material failed to reach her standards.

Her treatment of the biographies of Sun Yat-sen is typical of her thoroughness and discrimination. She begins with Upton Clow's character sketch in *Eminent Asians* and quotes many of his apt comments. "Only a career more dramatic than fiction could have induced the earth's most experienced and sophisticated nation to give way to this unrestrained adulation." She then reviews Mr. Sun's own *Memoirs of a Chinese Revolutionary*, followed by Resatrick's more recent biography and Cantlie's vivid, personal presentation. The reader lays aside her five pages of reviews not only with a good idea of what the various historians offer but with a fair understanding of the work and character of Mr. Sun.

So with many of the great personalities of other nations,—Lenin, Dubois, Lewisohn, Martyn, Masaryk, Livingstone, and a host of those whose high achievements illumine the pages of history. As a small mirror may reflect the grandeur and beauty of a mountain landscape, so do her brief reviews recapture the essence of the longer biographies. The book will be an invaluable aid to those interested in missions, international relations and interracial understanding.—*M. H. Bro*



The Literary Life of the Early Friends, 1650-1725. By LUILLA M. WRIGHT. New York: Columbia University Press, 1932.

It is now exactly 282 years ago that the term Quaker was applied in derision to one George Fox then imprisoned in Darby Jail. This nickname, like the names given in derision to most religious movements, stuck. Fox and his followers, however, called themselves by the then nobler name of Friends.

The story of George Fox is one of the most interesting in the long roster of religious biographies. Born in 1624, the son of a humble weaver, at Drayton and Leicestershire, England, he was destined, like the prophet Jeremiah, to up-root, over-turn, and build. A sensitive child, with a fine distinction of right and wrong, he was set apart by his pious parents for the church. But the poverty of the weaver's family made insuperable difficulties and the boy was apprenticed to a shoemaker. He could not, however, stick to his last and soon responded to what he felt to be the call of God to become a lone "seeker." As a "seeker" he set out on a prolonged visitation of churches and religious leaders. At the age of twenty-three this young "seeker" began a peripatetic ministry which he kept up for forty-four years. In the course of this time he visited America and was instrumental in building up religious communities.

The Quaker movement grew very rapidly in its early days. "Even before the death of Cromwell in 1658 the Friends, as preachers and pamphleteers, had invaded every shire in England, and their emissaries had crossed the seas and reached the Mediterranean countries, the West Indies, and the American Colonies. Estimates show that at the Restoration the Friends numbered upward of 60,000." By 1700 they made up the largest number of dissenters in England, being as large as any four other groups which had separated from the Church of England.

The Friends, like every religious group, produced a vast amount of literature. Some of this literature, such as Fox's *Journal* and writings of William Penn, is known to everybody. The major part of this literature, however, has until recently been unexplored. This unexplored field has now for the first time been adequately treated by Dr. Luella Wright. She has chosen the years 1650-1725 for this volume. She has in preparation another volume which will carry her researches still further. Dr. Rufus Jones writes an introduction to the book in which he compares Doctor Wright's work to that of the early archaeologists who brought to light the buried literature of Egypt and Babylonia. "In the period covered by this book, 1650-1725, 440 Quaker writers produced no less than 2,678 separate publications." It is a discussion of this literature to which the author has given years of patient and precise scholarship.

This book has come at an opportune time. America has never appreciated to the full the work of the Friends. They have been too often thought of merely as mystics, or

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denounced as pacifists, or praised as the founders of Pennsylvania. The World War, however, taught us that their mysticism is of the most practical kind, that their pacifism is stronger than militarism, and that the world is suffering from a lack of good will.

For students of the 17th century and for historians of religion, this book is a veritable mine of information. The early Quakers produced practically every kind of literature, including essays, verse, and allegory, sermons, proverbs, and advices. One of the distinct contributions which Doctor Wright makes in her book is that of the religious conduct book. This term was also used for the first time by Doctor Wright to describe this variety of literature which flourished in the 17th century.

This book represents accurate scholarship and the result of painstaking researches both in the early records of America and in the libraries of Europe. The present reviewer recommends it most heartily to all those who are interested in one of the most vital and important religious movements of modern times.—*Charles A. Hawley*

Kagawa. By WILLIAM AXLING. New York: Harper & Brothers. Pp. 202.

William Axling, who writes the first biography of this amazing man, Kagawa, has been his associate for some years. His work is confessedly a temporary thing, for Kagawa is not yet forty-five years of age. It is not first-rate literature. But it is presumably reliable information, and, so far, the most complete information, on one of the greatest men alive today.

Like Albert Schweitzer, this man Kagawa has startled the world by taking Jesus Christ in deadly earnest. Son of a politician and a dancing-girl, and grudgingly reared after their deaths by the politician's wife, he became a Christian, and for this was cast off by his wealthy uncle. He fought off tuberculosis, dedicated himself to poverty and service, and moved down into Kobe's Shinkawa slum. There he shared his six-by-six hovel and his meager funds with beggars, drunkards, murderers, sufferers from itch, tuberculosis, syphilis, trachoma, gave his very clothes away, submitted to endless bullying by thugs and gangsters, preached his gospel, wrote books, and poured the royalties from them back into relief work. He organized the first labor union in Japan and went to prison for

it, united the desperate farmers of the Empire in a "Peasants' Union," found himself in the end opposed by both capitalists and the newer Red communists. He drove home to Japan the shame of her slums till the government replaced them in the six greatest cities by modern apartments; he forced the government to take action against leprosy and tuberculosis; he fought drunkenness, prostitution, and militarism to the endangering of his very life. And now by the Kingdom of God Movement proposes to more than triple the number of Christians in Japan and Christianize its entire social and industrial life. No wonder John R. Mott calls him "the foremost Christian leader in the Orient."—*Eliot Porter*

* * *

The Religious Life of Goethe. By CHARLES E. COOLEDGE. Boston: The Stratford Company, 1932. Pp. 49.

Charles E. Cooleedge, in *The Religious Life of Goethe*, undertakes the dangerous task of using the play, *Faust*, as the means of searching out the soul of its author. That many will dispute his viewpoint is inevitable, but whatever his opinion the reader will find valuable gateways of thought opened by this writer.

In his analysis, Mr. Cooleedge endeavors to show that Goethe uses the legendary Faust character, the antithesis of Luther, the Christian, being led to destruction by his agnosticism and finally reaching salvation by a reversion to the doctrines of Christianity. But the author fails to differentiate between the Christianity of today and that of early nineteenth century Germany. In so doing he undervalues Goethe's sympathy for his character, and his own indecision as to the outcome of the play, until the closing years of his life.

However, Mr. Cooleedge clearly shows that the complete play is rich in universality and strongly upholds the teachings of Christ.—*Emma Rummel*

* * *

Producing Your Own Plays. By MARY M. RUSSEL. New York: Ray Long & Richard R. Smith, Inc., 1931. Pp. 139.

With the popularizing of the community theatre, a great many amateur actors and directors have found themselves on the threshold of theatrical adventure, entirely lacking in the equipment with which to make a success of the venture. It is possible, if one has a small amount of ability and a great deal of persistence, for a person who falls heir to a director's job, to become a fairly good dramatic coach. A careful selection of books concerning the

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art of speaking and acting and the science of staging can be very helpful.

Producing Your Own Plays is a very good treatise on the mechanical end of production. Very little is said concerning the actual process of building up a play with respect to memorizing, character portrayal, and emotional achievement. In the first chapter there is a brief discussion concerning the selection of a cast and in Chapter II the author outlines a system for rehearsals and indicates a satisfactory method for assembling a director's book.

The real value in this book lies in the discussion on scenery, lighting, costuming, and make-up. If the accurate and detailed directions outlined in these chapters are followed absolutely it will be possible for a coach to do an acceptable piece of work with his cast.

The churches are using plays a great deal as a medium of expression and it is almost never possible for these groups to afford the services of a trained director. It then becomes necessary for some one in the group to inform himself on the science of producing. To such people Mary M. Russel's book would be indispensable.—Ruth S. Brumbaugh

Humane Religion. By FRANK KINGDON. New York: The Abingdon Press. Pp. 351.

The author's purpose is stated in the preface as being, "to show how inextricably interwoven into the historical, intellectual, and practical pattern of the religion of Jesus is the ethical passion for the sacredness of human life."

This purpose guides the author throughout the entire treatise. He succeeds admirably in discussing the humane emphasis in

religion among the Hebrews, in the career of Jesus and in the development of Christianity. The book falls into three main sections. Part I presents in thought provoking form the thesis that every higher revelation of the divine in the Bible is the consequence of humane feeling. Part II deals with the theory that every new contribution of abiding worth in human thought has proceeded from enriched human consideration. Part III is a frank and valuable discussion of current problems. The writer maintains the position that the best solution of problems relating to the family, industry, war, etc., will inevitably take cognizance of the human values and human welfare. The position of the book is summed up in the closing sentence, "Jesus cannot let us rest until we bring his religion to its consummation in the humane society, which is another name for the kingdom of God."—E. E. Domm

The Historical Geography of the Holy Land. 5th Revised Edition. By GEORGE ADAM SMITH. New York: Ray Long and Richard R. Smith, 1932.

Those who have used this classic will be delighted not only that it has gone through so many editions but that we have it now completely revised, with all the recent discoveries in Biblical science included. The book is strictly up-to-date in that it contains an account of General Allenby's campaign that wrested Palestine from the Turks, but also a list of the Jewish settlements in the English mandatory.

No fault can be found with Professor Smith's scholarship. He has consulted all the literature in many languages, ancient and modern, has looked into the journals and learned papers, yet despite the weight of solid learning that is evident throughout, he has not sacrificed charm or style. Perhaps it is because Professor Smith is a devout religionist who loves the Holy Land, its history, and its past that he has been able to make its geography and its history so live and entertaining for us. The book has been a standard work for a generation. It is still unrivaled.—Felix A. Levy

Financial and Social Success in Welfare Plans. By ANSEL H. STUBBS. Kansas City: Inter-collegiate Press, 1932. Pp. 269.

The jacket of this book indicates that it contains "one hundred and twenty-five methods of financing organization projects described in the words of leaders who have used them successfully." It would be diffi-

cult to locate a more misleading statement in or on a book. The book contains no "methods" or "plans," nor does it even suggest any. There is a Foreword which tells us about "the universal love for humanity in our own country," so wonderful that "whether the call comes from our own section of the world, the war-torn territory of Europe, or the famine infested regions of China, the voice of the needy is always heard and answered." This is followed by 44 pages devoted to "Phases of Leadership," in which woman's importance in welfare work is recounted and some general principles are emphasized. The following, for instance, is found on p. 36.

$$\begin{aligned} P-P &= ? \\ P-P &= ? \\ P+P &= ? \end{aligned}$$

The key to the puzzle is as follows:

Plan minus Push equals Theory.

Push minus Plan equals Fussiness.

But Plan plus Push equals Success.

Coming now to the welfare "plans" which have been so successful in "financing organization projects," one discovers (pp. 59-76) a description of various ways of distributing greeting cards, stationery, pictures, etc., that have been employed by the Ladies' Aid,

the Ladies' Missionary Society, the Young Married People's Bible Class and similar organizations.

The title really should be "Pennies Provided by Play," or "Pleasant Ways of Passing the Time." Bazaars and Fairs, Lunches and Dinners, Festivals, Parties and Socials, Frolics and Mixers, Entertainments and Shows, Teas and Card Parties, Picnics—all of these can be conducted in such a manner as to make a little money occasionally and this book gives a few suggestions.

The committee of Judges (p. 14) who "gave of their valuable time to select . . . such outstanding plans of money-making as were deemed worthy of publication herein,"—well, they must have had a pleasant time together, but why call it "Welfare"? Incidentally, one of the judges is the wife of a Bishop and another State President of the U. S. Daughters of 1812, Kansas.

At the close one finds a list of "Women Leaders Through the Ages" dating from 1699 to 1910. It is doubtful, however, if one of the women mentioned could have been persuaded to follow many of the suggestions contained in this book. She would have been too busy doing something worth while. There is a bibliography and an index.—*Evans A. Worthley*

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Torchlight to the Cherokees. By ROBERT SPARKS WALKER. New York: The Macmillan Company, 1931. Pp. 339.

The Story of Agricultural Missions. By BENJAMIN H. HUNNICUT, and WILLIAM WATKINS REID. New York: The Missionary Education Movement, 1931. Pp. 180.

A brief period of a little over twenty years, the life of the Brainerd Missions to the Cherokee Indians in the region about what is now Chattanooga, Tennessee, occupies the writer of the first of these two mission books. It is an interesting recovery of a little known episode in the history of Home Missions, written chiefly from original documents, records, and letters of the period, and the author has performed a useful service in giving it to the public. One follows with keen interest and admiration the self-sacrificing and efficient labors of the men who planted and maintained the mission, but the reviewer's keenest interest was in the graphic narrative of the injustices practised upon the Indians by the United States Government and the white invaders of the Indian territories. What a lot we of the more favored races have to repent of! We read books of this sort, feel keenly repentant for a little while—then forget. Anyway the Indians went to Indian territory which became Oklahoma and oil was discovered and they ride around in Lincolns now; so everything is O.K.! Still some of Uncle Samuel's wards are not so well off! There ought to be some valuable original material in this book for the secular historian interested in the westward march of civilization through the Cherokee country.

A highly important phase of missions, and one that is being increasingly emphasized of late years is what Sam Higginbottom of India calls the *Gospel of the Plow*. Anyone who read his fascinating story of agricultural effort in India will be delighted to get this new book which tells briefly but very interestingly not only of the agricultural missions of India but around the world. With overwhelming percentage of the world's population living on the soil, the vast majority of them at a mere subsistence level or lower, it is indeed strange that we have not sooner and more effectively addressed ourselves to the rural problem in the lands where we have been at work for many decades. One of the authors, Mr. Hunnicut, is himself a conspicuously successful agricultural missionary in Brazil, S. A. After a general discussion of Christianity and the world's farmers, a brief survey is made of the rural situation and the mis-

sionary response to it in India, China, Japan and Korea, the Near East, Africa, and Latin America in which large use is made of the valuable studies of rural problems throughout the world by Dr. Kenyon L. Butterfield under the auspices of the International Missionary Council. The book is designed as one of the Mission Study books for the year and ought to prove an unusually stimulating and appealing one.—Charles S. Braden

* * *

The Up-To-Date Sunday School. By J. ELMER RUSSELL. New York: The Fleming H. Revell Company, 1932. Pp. 244.

Just what is to happen next to the "Sunday school" or what should be done with it are questions more easily asked than answered. The meagre scientific information that we possess merely stimulates the anxious questioning that has arisen in the minds of some of the most thoughtful and conscientious workers in the institution. About as much as we can say is that significant and perhaps drastic changes in program and method must be made if the school is to accomplish what its best friends greatly desire of it.

But in the meantime we have the Sunday school or, as many prefer to speak of it, the church school, and we may well make the best we can of it. Though we lack the knowledge that we greatly desire and need, we do have suggestions of a practical and probably useful kind and they are by no means to be despised. If we could declare a moratorium on religious educational procedure for a half century or so the scientists would have a chance to get ahead with their part of the work. But obviously such a plan is impossible and the practitioners must proceed with the best knowledge and wisdom available.

Mr. Russell is by no means essaying to pioneer in the making of a new program of religious education. Instead he addresses himself with directness and enthusiasm to the job of making available to a wide audience the more generally accepted conclusions of present-day leadership in church-school work. In doing so he has written a book that is well organized, readable, and undoubtedly really helpful to many practical workers. That it is of the type that should be used as a textbook in academic courses in religious education is by no means obvious. The author does seem, however, to have achieved a measure of success in his undertaking "to make accessible to pastors, directors of education and church school

superintendents a knowledge of the methods of organizing and carrying on the church school which have been found widely helpful."—Harold J. Sheridan

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Winning Ways for Working Churches. By Roy L. SMITH. New York: The Abingdon Press, 1932. Pp. 240.

Many of Doctor Smith's admirers have marvelled at his extraordinary resourcefulness in formulating and putting into effect successful plans of church work. This book makes it evident that this resourcefulness is not alone due to the quite amazing fertility of his own mind, but also to his ability to pick other men's brains. He is admittedly a voracious reader, a keen observer, and a careful cataloguer of the tested plans of other pastors. It is no defect that this book undertakes no discussion of the function of the church or of any other such theoretical problem, however important; it makes no profession of doing so. It is a book of methods for churches and ministers who know their task. As Doctor Smith says, "It assumes that the working church has found a message, and the author is keenly aware of the fact that no method will save a church that has no message." But it is prolific in its suggestions of "ways" in which a church may accomplish the work which it is set in the community to perform. Each chapter discusses in the author's concise and eager style some particular phase of the church's task, as "Getting the Church to the People," or "Mobilizing Man Power," and closes with a long list of methods, gathered from preachers' magazines, personal observation, or personal experience, and written in brief paragraph form, by which the end sought may be accomplished. The longest list in any one chapter is 100 and the shortest 38. The book will be extremely useful to pastors who want to know in detail precisely what may be done to meet definite needs.—Charles T. Holman

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Snowden's Sunday School Lessons, 1931. New York: The Macmillan Company, 1931. Pp. 390.

This is the eleventh annual volume of the practical expositions of the International Sunday School Lessons. Dr. Snowden continues to help the church by his illuminating and scholarly expositions. He has selected illustrations human enough to attract the interest of all the members of the church school. He has followed each lesson with suggestive questions and topics. For the

average teacher this is an indispensable book.—C. A. H.

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Snowden's Sunday School Lessons, 1933. By JAMES H. SNOWDEN. New York: The Macmillan Company, 1932. Pp. 425.

This is the author's twelfth annual volume of expositions of the Improved Uniform Sunday School Lessons. The expositions seek to give a setting of interest not only for adults but for the intermediates and seniors. The arrangement is simple and the comments will be helpful to many Sunday school workers.—J. M. A.

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In a College Chapel. By GEORGE WALTER FISKE. New York: Harper & Brothers, 1932. Pp. 126.

This helpful little book consists of twenty chapel talks given to the students of Oberlin College. Professor Fiske states that he "has a confident faith in the fundamental seriousness, high purpose, and good sense of the present college generation." He discusses in these brief talks the problems confronting students making the great transition from home to the world of competitive activity. The messages are distinctly Christian in keeping with the noble tradition of Oberlin. What could be a finer challenge to students than this: "His spirit (Jesus) has aroused the moral consciousness of the world to abolish slavery, drunkenness and war, to emancipate women and protect childhood. Thus has the Holy Spirit of the Living God realized the ideals of Jesus and fulfilled his daring prophecy: 'Greater works than these shall ye do'."—C. A. H.

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The Christian Faith. By JOSEPH STUMP. New York: The Macmillan Company, 1932. Pp. 455.

This book endeavors to present the doctrines of the Lutheran church on the basis of the Holy Scriptures, in consonance with her confessions, and in the language of today. Such technical terms as have obtained a fixed place in dogmatics have been retained and defined. But unnecessary technical terms have been avoided, and the constant aim has been to present the doctrines as simply, clearly and intelligibly as possible. The work is intended primarily as a textbook, but the book will also be found useful by pastors who desire to review this important subject and by laymen who desire to gain a connected and well-grounded knowledge of the Lutheran church's teaching.—J. M. A.

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How Would Jesus Teach. By DAVID R. PIPER. Elgin, Ill.: D. C. Cook Company, 1931. Pp. 106.

Written in simple non-technical style designed to aid the Sunday school teacher. It is in some respects an excellent discussion of the approved modern principles and methods in religious education. The author has a sound conception of the essentials of good teaching. "True education is controlled experience . . . it is the direction and control of experience in such a way that definite skills and particular kinds of knowledge are acquired." Unfortunately the book is marred in places by misleading comments on "life-centered teaching." There is evidently some confusion in the use of terms. Also in the Foreword the reference to leaders like Bower, Coe, etc., is not a happy one.

—E. E. Domm

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Books Received

Athearn, Walter Scott, *The Minister and the Teacher*. Century.

Bevan, Edwyn, *Christianity*. Holt.

Bingham, Walter S., *Psychology Today*. Columbia University Press.

Condiffe, J. B., *China Today: Economic*. World Peace Foundation.

Davis, S. K., *Bible Cross Word Puzzle Book*. Wilde.

Douglas, Paul Howard, *The Coming of a New Party*. McGraw Hill.

Gault, Robert Harvey, *Criminology*. Heath.

Giddings, Franklin Henry, *Civilization and Society*. Holt.

Gist, Arthur Stanley, *Clarifying the Teacher's Problem*. Scribner's.

Hartshorne, Hugh, *Character in Human Relations*. Scribner's.

Hetherwick, Alexander, *The Gospel and the African*. T. and T. Clark.

Kimball, Elsa Peverly, *Sociology and Education*. Columbia University Press.

Laidler, Harry W., *Socialist Planning and A Socialist Program*. Falcon.

Luria, A. R., *The Nature of Human Conflicts*. Liveright.

Minckley, Loren S., *Americanization through Education*. Christopher.

Phillips, Harold Cooke, *Seeing the Invisible*. Harper's.

Powell, John Henderson, Jr., *The Ten Commandments*. Macmillan.

Siviter, Anna Peirpont, *Within the Palace Gates*. Wilde.

Smith, H. Augustine, *Praise and Service*. Century.

Tillitt, Malvern Hall, *The Price of Prohibition*. Harcourt Brace.

Wells, Amos R., *Peloubet's Select Notes on the International Sunday School Lessons*. Wilde.

Whitesell, Frank Louis, *The Cure for Depression*. Loizeau.

